

AMERICA

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Chronicle

Home News.—Secretary Hoover submitted to President Coolidge on July 20, a comprehensive plan for flood relief and flood prevention. The Secretary estimated that his plans would involve an annual expenditure for ten years of from \$15,000,000 to \$20,000,000 a year, in addition to the \$16,000,000 now regularly appropriated for flood control. His practical suggestions are a complete vindication of the present plans followed by the Commission, namely, higher and wider levees; extension of Federal responsibility for levees on some of the tributaries; a spillway, or "by-path," to the Gulf, by way of the Atchafalaya River; and another "by-path" northward from the Atchafalaya towards the Arkansas. He estimated that this system would retain as available for cultivation 20,000,000 acres of land. He also said that the \$17,000,000 subscribed to the Red Cross fund would be sufficient until Congress meets in December though he said nothing about an extra session.

Both Sacco and Vanzetti went on a hunger strike as a last measure of defense. Up to the time of going to

press, it had lasted eighty-eight hours. At the same time agitation in foreign countries continued; a bomb was exploded near the American consulate at Nice, France. Violent placards of protest appeared in Geneva, and Ambassador Gibson was under guard. It was also thought that the Chapman murder in Mexico was connected with this.

The Pan-American Federation of Labor held its convention in Washington and was attended by delegates from many Spanish-speaking countries in Central and South America. The features of the convention were violent protests against our Government's policy in Nicaragua and in Haiti and a defense of the American Federation of Labor's alliance with the Mexican Laborites. Attempts were made to clear the latter from the taint of Communism which, however, had consistently been belied by the acts of Morones and his followers.

Austria.—Rioting which broke out in Vienna on the morning of July 15 threatened for a time to assume the character of a revolution. A vast mob of Socialists overpowered the police, set fire to the Palace of Justice, and proceeded to destroy the plants and offices of the anti-Socialist newspapers of the city. For over twenty-four hours the rioting continued unabated in spite of all the efforts of the police and fire departments to restore order. The outbreak took its rise in the organized protest of a great throng of Socialists of the city against the action of the courts in acquitting three Austrian Fascists who had been tried for the murder of two Socialists. The violent character of the demonstration, originally intended as a peaceful protest, was generally attributed to the action of a few hundred Communists who mingled with the crowds, urged them on to acts of violence, and finally began firing upon the police. Socialist leaders did their best to hold the people in check, but without avail. Nearly one hundred persons, mostly members of the mob, were killed in the general fighting which ensued, and several hundred others were wounded. A general strike called by the Socialists added to the confusion, and cut off communication with the outside world. Foreigners attempting to leave the city were blocked by the suspension of train service and by the seizure of private automobiles by the rioters.

The demands of the mob for the resignation of the Government met with firm opposition, though the authori-

ties were slow to call upon the military to quell the riot.

Quiet
Restored

By Sunday reinforcements of police, armed with rifles and aided by a few troops, had succeeded in restoring peace and order. The next day Chancellor Seipel met the leaders of the Socialists, who had hoped for some political concessions in return for the restoration of peace, and assured them a hearing for their grievances before the Parliament, reminding them at the same time that for the calling of Parliament the immediate restoration of telegraph, mail and railroad service was imperative. Following the conference the last of the strikers went back to work. The National Assembly was called at once to investigate the causes of the disturbance and fix responsibility. Throughout the rioting and the reports of revolution the schilling remained stable in foreign money markets.

Despite early predictions of a monster demonstration to take place at the burial of those killed during the riot, the funeral services were conducted peacefully. Socialist organizations maintained order in the cemetery and its vicinity and held the throngs of sightseers at a distance of several blocks. Only those who presented cards of admission were allowed a closer approach.

Bolivia.—The Government succeeded in opportunely discovering a revolutionary plot and preventing its carrying out. The plotters, it was stated by the authorities, intended to invade the Presidential mansion on the night of July 13, and seize or kill President Siles. They hoped subsequently to establish a Communist regime, recall Bautista Saavedra, former President, and his brother, Abdon Saavedra, and place in power José Gabino Villanueva, who was elected President in 1925 but whose election was annulled before he assumed office.

Communist
Plot
Thwarted

Czechoslovakia.—A recent pastoral issued by the Slovak Bishops, restricting the journalistic activity of their priests, was unofficially explained by a declaration that it was called forth by action of certain individuals who used their editorial pens in party controversy rather than in promoting the general welfare of the Church. Passionate attacks on ecclesiastical discipline and unrestrained advocacy of private opinions were pointed out as the cause for the new regulations. The measure forbids priests to act as editors of Catholic papers or to be permanent writers for them.

Bishops'
Pastoral

With the death of Dr. Karel Farsky, chief founder of the Czechoslovakian National Church and later its Patriarch, this sect entered upon a crisis. Dr. Farsky was only forty-seven years of age. He had been an equally able and unscrupulous organizer, who knew how to work upon the interests of politicians and so secure large State subsidies for his church, which he formally founded January 8, 1920. The census of February 15, 1921, gave it a membership

Death of
Heresiarch

of 523,333 souls. This, according to its own claims, has increased to almost 800,000. It was not clear that Dr. Farsky had any belief whatsoever in a personal Deity. God was defined by him in his catechism as "the living law of the world." Heaven, Hell, the Divinity of Christ, the Redemption, and all things supernatural were absolutely denied by him. "The chapel of ease of Free Thought" was the name quite appropriately given to his Church. An avowed unbeliever, he sought in vain to obtain episcopal consecration from the Serbian Orthodox Church. He was forced to adopt a system under which his so-called priests and bishops were ordained by representatives of the community.

Germany.—A measure presented by the Coalition Cabinet to provide religious education in the schools was introduced in the Reichstag just before its adjournment

Religious
School
Bill

for the summer. All parties are looking forward to a long battle when the Parliament meets again in extraordinary session next September. The Populist Party, through its spokesmen in the Cabinet, declared itself in opposition to the measure, while the Center and National parties, representing Catholic and Lutheran sentiment, respectively, came out strong in its defense. Opponents urge that the measure will require a constitutional amendment, which would demand a two-thirds majority in the Reichstag, and this they claim would be impossible to secure. The advocates of the new bill declare that the measure does not conflict with the Constitution, and that its passage would not jeopardize the rights of those who want only non-sectarian religious instruction. The supposed conflict with the present Constitution refers to a clause providing that educational measures must take into consideration the non-dogmatic religious teaching given in some of the schools.

Ireland.—President Cosgrave announced to the Dail that he would act temporarily as Minister of Justice and would ask Ernest Blythe, Minister of Finance, to undertake the duties of Vice-President. Subsequently, he introduced three bills into the Dail, each aimed at some phase of the recent Government troubles. One provides for widening the scope of the Public Safety Act so that in cases of attempts to overthrow the Government or assassinate officials or provoke civil war, the accused shall be tried not by jury but by a court composed of Judges of the High Court and officers of the army. The second would abolish the initiation of legislation by referendum. As Mr. De Valera was said to be endeavoring to obtain the necessary

Cabinet
and
Dail

75,000 signatures to initiate a referendum on the continuance of the oath, its passage would make the Republican petition ineffective. The third would amend the electoral laws and require all candidates for the Dail and Senate, before nomination, to declare their intention of taking the oath and their seats would be declared vacant if unoccupied within a specified time.

Considerable police activity continued in connection with

the murder of Mr. O'Higgins, but there were no further arrests. On July 18, Mr. George Plunkett and the nine others charged with conspiracy to the murder appeared in court, but, at the instance of the Government, whose investigations were reported incomplete, were remanded for another week. The court was crowded with sympathizers of the prisoners, all of whom have continued to protest their innocence of any connection with the crime. There was an outburst on their behalf in the gallery that lasted several minutes and which the presiding Magistrate made no effort to suppress. The murder continued to be quite generally denounced. In a pastoral letter, read in the churches of the Dublin archdiocese, Dr. Byrne warned his flock against "being led astray by specious phraseology toning down and palliating the crime," and added, "Here, in the time of peace, is murder stark and hideous. Let us not fear to call it by that name."

Countess Markievicz Passes

In the death of Countess Markievicz, on July 15, the Republican movement lost one of its staunchest leaders. Her activities in the Republican cause began before the 1916 rising and she was conspicuous in the Easter rebellion. Arrested and court-martialed, she was sentenced to death, but the sentence was commuted to penal servitude for life. In June, 1917, she was released in the general amnesty to the Sinn Fein prisoners. Prominent in the subsequent Sinn Fein activities, she was elected a member of the Dail, but with her colleagues boycotted the Parliament. Her death occasioned an impressive funeral. The Dublin city commissioners having refused an application from the Fianna Fail for the use of the City Hall or the Mansion House for the lying-in-state, her body was removed to St. Andrew's Church, whence the funeral proceeded to Glasnevin Cemetery. Marching in the procession were Mr. De Valera and several Fianna Fail Deputies. In his oration Mr. De Valera referred to the Countess as a friend of the poor and a friend of Ireland. Ease and station, he declared, she had put aside and had taken the hard way of service with the weak and downtrodden. "The world knew her only as a soldier of Ireland but we knew her as a comrade." Marching also was James Larkin, the extremist Labor leader, and his followers, part of whose insignia was the large red flag presented to Larkin by Bolsheviks in Moscow. A strong force of Free State troops was on hand to prevent possible disturbance.

Italy.—The complete collection of the resolutions of the Grand Council of Fascismo, to which the Premier wrote a long Preface, was termed by Mussolini "the book of our faith" for all Fascisti, their "inseparable *vade-mecum*" and the "infallible compass of their every activity." Special praise is given to the Fascist militia; the Opposition is scoffed at, and a glorious future predicted for Fascismo. He terms the book the first real annals of Fascismo. The non-fulfilment of gloomy prophecies connected with the depreciation of the lira is dwelt upon with triumph.

The special labor tribunal set up to adjust industrial difficulties gave recently its first verdict in a complicated wage dispute between a group of land-owners in Northern Italy and their agricultural workers, whom they tried to force to accept lower wages as a consequence of the revaluation of the lira. The verdict, which represented a victory for the workers, whose suggestions were accepted in full by the court, was reported as creating an excellent impression in labor circles and as strengthening the workers' confidence in the court as a means of obtaining redress.

First Verdict of Labor Tribunal

Mexico.—The United States Department of Commerce published, on July 15, a report by the American commercial attaché at Mexico City on the confiscations of properties in Mexico. The report revealed that between January, 1915, and October, 1926, 421 properties of foreigners were handed over to Mexican villages, comprising a total of 13,368,578 acres. It was shown that this confiscation reached its height in 1925 and had somewhat diminished since. About one-eighth of the property affected had belonged to foreigners, the Spaniards being the heaviest losers. 469,078 acres were taken from Americans. It was stated that in none of these cases had any compensation been made by the Mexican Government.

Property Confiscations

The action of the Calles Government in freeing eighteen Catholics from the penal colony at the Islas Marias caused great surprise in Mexico, and at the time of going to press had not been explained. The impression in Mexico City seemed to be that it came as a result of American representations. It was considered more probable, however, that Calles, realizing the really desperate straits in which the economic and social ruin of Mexico had involved him, was preparing to lighten somewhat the pressure put upon his enemies. Many rumors were circulating indicating that a break-up was imminent. These were somewhat confirmed by a rebellion of troops which took part in the Vera Cruz district, considered to be partisan to Arnulfo Gomez, one of the three candidates for President.

Catholic Prisoners Freed

Nicaragua.—Following a refusal to heed the demand of Major G. H. Hatfield, commanding a detachment of United States Marines at El Ocotal, that he surrender, General Sandino, former Liberal, who was harassing the Government since the recent establishment of order arranged by Colonel Stimson, was engaged by a force of marines and native constabulary in a decisive battle in which some 300 rebels were reported killed and another 100 wounded. The battle might have terminated differently had it not been for the advantage given the marines by their planes which enabled them to drop bombs on the rebels. The marine casualties were one killed and one wounded. The engagement lasted seventeen hours. Sandino escaped. Later from his hiding place he issued a bulletin, in which among other things he stated: "I wish

Marines Engage Rebels

to say that the only one responsible for what has happened here is the President of the United States, Calvin Coolidge, who has supported Adolfo Diaz" (President).

Rumania.—King Ferdinand passed away on July 20. At once Prince Michael, six years old, was proclaimed successor to his grandfather, and the Regents to take charge of the Government until his majority in 1939, consisting of Prince Nicholas, Patriarch Miron Cristea and Supreme Court Justice Buzdugan, took the oath of allegiance to the Constitution and the new monarch. Premier Bratiano later presented the collective resignation of the Cabinet to the Council of the Regency, in accordance with constitutional custom, but it was not accepted. Prince Carol at Neuilly near Paris, who renounced his heirship in January, 1926, on hearing the news announced that he would not return to Bucharest for the funeral or make any move which would stir up agitation in the country, though in a press dispatch he signed himself "King." In consequence no complications in the Government policy of which Premier Bratiano retains control, were feared, though it was not considered impossible that former Premier Averescu might essay to cause trouble. Meanwhile the King was genuinely and profoundly mourned as was evidenced at the funeral obsequies which were most impressive. Coming to the throne in 1914 Ferdinand witnessed his Kingdom more than double its size and population and grown the richest and strongest of the Balkan States. In recent years, however, he has been but nominal ruler, the actual Government being a small group of wealthy and designing politicians like Averescu, Ionescu and above all, Bratiano, who headed the most powerful machine of the old regime and whose influence over the throne in recent years has been complete.

Spain.—Plans of the proposed Constitution were explained by Premier Primo de Rivera. He stated that there would be an entirely free discussion of the document followed by a referendum of the subjects before the Constitution was put into effect. The Government was not going back to the old institutions of parliamentarianism, but wished to establish as soon as possible political reforms in accordance with the desire of the people and the new ideas of political science. A consultative assembly in which all economic and intellectual activities should be presented would discuss and approve the reforms and help the Government to achieve political changes. Three to six months' discussion would precede the referendum. In that way the Constitution would be technical in preparation but democratic in approval. He also stated that the decision taken by Spain of non-participation in the League of Nations was quite final and that the program of all Spanish Governments, regardless of the political situation, would be to foster materially and spiritually Hispano-American relations.

Geneva.—On the second day of the fifth week of

the Naval Conference, the deadlock was no nearer a solution. On that day a telephone message to the American and the Japanese delegations announced the departure for London of Viscount Cecil and W. C. Bridgeman, Chairman of the British delegation. The reason given for the visit of the British delegates to London was a desire to "elucidate the position with the entire Cabinet."

Naval Deadlock Continues

A week of conferring had only kept the issue at the same crucial point; the question of the eight-inch requirement in the arming of cruisers. No change was reported from the British-Japanese agreement mentioned on July 18, permitting 12 cruisers, of 10,000 tons each, to Great Britain and the United States, and 8 of the same tonnage to Japan. The total tonnage of cruisers and destroyers combined would be 500,000 for Great Britain and the United States: 300,000 for cruisers and 200,000 for destroyers. Besides the difference between the American and the British views as to the number of large-type cruisers allowable, there was absolutely no agreement as to the size of secondary cruisers, nor on the question of the size of the guns to be mounted upon them, on which point the total tonnage figures hinge. The Americans asked for the right in the secondary class to build 8,000-ton cruisers so that eight-inch guns could be mounted thereon, and requested that no attempt be made to place a definite limit on size. The British looked for low tonnage cruisers with six-inch guns. On July 20, the British-Japanese agreement was reported as favoring a total tonnage in cruisers and destroyers for Japan of 350,000, with 60,000 tons of submarines for both parties: which would mean submarine parity all round, something to which the United States was stated as entirely unwilling to submit. Secretaries Kellogg and Wilbur and Admiral Eberle, Chief of Naval Operations, aided by other naval officers and State Department advisers, went over the reports of the Conference in Secretary Kellogg's office on July 19, with great care. It was stated as positively clear that they would not agree to the British proposal for the retention of twenty-five per cent or more of the cruisers under the sixteen-year old age limit, or of the destroyers under the twelve-year old age limit, outside the tonnage limit, for purposes of patrol, coast-guard duty, etc.

Next week, Dr. Thomas F. Coakley will find some surprising facts to relate on "The Fewness of Our Converts."

"When Doves Turn Hawks," by Joseph J. Reilly, is an amusing story of the hates of men of letters.

Other features will be a paper by Dr. James J. Walsh on the latest technique in tuberculosis cure; "A New French Bill of Rights," by Andrew C. Smith; and "Research in Local Catholic History," by Thomas F. O'Connor.

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Rome on Non-Catholic Gatherings

THE decree of the Holy Office forbidding Catholics to assist at conferences of whatsoever kind held by non-Catholics to foster "peace between the churches" has a direct bearing on the meetings which begin at Lausanne on August 3. Its publication should occasion no surprise, since it is merely a repetition of similar decrees issued within the last fifty years.

The good faith of the delegates who gather under the auspices of the World Conference on Faith and Order need not be questioned. A sincere desire to seek and find the truth is always blessed by the Holy Spirit; and it is possible that the spectacle of disunion in matters of vital concern, which the Conference must necessarily present, will be the occasion of leading some earnest souls into the one Fold of truth and unity. Nevertheless no Catholic can take part in this, or any similar gathering, without the express permission of the Holy See, and only then under explicit and clearly understood conditions.

There can never be any compromise on principle, that is, any conference between Catholics and non-Catholics which denies, or even calls in doubt, the exclusive prerogative of the Church to rule in Faith and morals. The Church, should she consent to such a meeting, would be recreant to her mission. It is, of course, conceivable that the Church might send legates to non-Catholic gatherings, not as the equals of the other delegates, but as messengers of the Church which alone has been commissioned by Our Lord to teach and to rule. Their attendance, on the same footing with the representatives of other ecclesiastical groups, would be equivalent to an admission by the Church that the constitution given her by her Founder was in some respects inadequate, and that she had something to learn from bodies not commissioned to teach and to rule.

Ill-instructed Catholics who hold that this position is "uncharitable," and express the wish that the Hierarchy should at least ask prayers for the success of the Lau-

sanne Conference, simply display their ignorance of the Church's essential unity. It is not "charitable" to permit a wanderer to walk off a cliff because he insists that he is on a safe path, and it is not "charitable" to suffer men to remain in error concerning the most vital truths of life. Subjective certainty is no test of truth. Hence the work of the Church is to destroy error, not to come to terms with it.

Daily does the Church pray that all men be brought into the one true Fold. But she knows that they will never turn from their errors should she allow them to believe that there is little difference between their arid field near a brackish pool, and the green pastures beside the running brook which Christ has appointed for all who hear His voice.

Hegel, Mussolini and Ourselves

THE Premier of Italy knows much that is useful in statecraft. But he seems ignorant of the fundamental truth that no nation can grow to its proper stature, pent up in the prison built by worship of the State.

Mussolini has established many sorely-needed reforms in Italy. At the outset he abolished swarms of officials, as dishonest as they were incompetent. On the positive side, he has encouraged manufactures, and has given special attention to agriculture and to the development of the country's water-power. For many of her food-stuffs and all of her coal, Italy has been dependent upon foreign countries. If the program of Mussolini is forced through, this dependence will be lifted.

In a higher sphere Mussolini has summarily expelled atheism from the schools, and has permitted the Church to bring Almighty God and His law into the schools of a Catholic people.

Were this an adequate summing-up of Mussolini's position, the verdict would be one of approval. But it is necessary to examine the philosophy which motivates him.

It is not excessive to say that in every essential respect his philosophy is that of Hegel. He has small reverence, it is true, for Hegel's "collective will of the people," inasmuch as he appears to hold that he alone is entitled to decide what that will is. Ultimately, however, he asserts that the power which at the time controls the State is the source and sanction of all rights and duties. It is supreme. It can brook no other sovereignty; not even in the sphere of religion and morals.

Hence Mussolini "permits" the State to teach religion in the schools, not because he admits the right of the Church so to teach, but because, like Napoleon, he believes that in this manner the Church may be made a valuable part of the State's police system. Should he decide that this teaching was inimical to what he conceived to be the interest of the State, he would be logical in recalling his permission.

This fundamental error makes itself felt throughout Mussolini's official acts. Twice condemned within the last year by Pius XI, it is reiterated in Mussolini's recent preface to a collection of the resolutions of the Grand Coun-

cil of Fascismo. Obviously, it is a doctrine which the Church can never accept. Mussolini appears to hold that the individual has no rights, in the strict sense, but only certain concessions granted by the State. The Church, on the contrary, teaches that every man has been endowed by his Creator with certain rights which, since they pertain to him by reason of his very nature, are termed natural rights. So too the Church possesses certain rights, conferred upon her by her Founder, which in no respect depend upon the *beneplacitum* of the State. It is the proper office of every government formed among men to protect these rights. When it encroaches upon, or attempts to destroy them, it goes beyond its rightful authority.

There is no Mussolini in this country, but we have thousands of Hegelians. Their doctrine is as incompatible with our political institutions as it is with the teachings of the Catholic Church. In the Oregon school-law case, that doctrine was rebuked by the Supreme Court, but it is not safe to hold that in every instance a similar ruling will be issued. The wisest policy is to fight Hegelianism in our educational institutions and in our State legislatures, thus checking the evil at the beginning.

The Riots in Vienna

SINCE the war, reports of violence in Vienna have exhibited an almost uniform tendency to exaggeration. One is tempted to conclude that the American correspondents stationed in that charming city are chosen for their ability to see double whenever a demonstration against the Government is staged.

Communism is far too strong in Vienna for the country's good. Yet it does not seem that the Communists were the sole or even the chief instigators of the mid-July disorders. According to the most reliable accounts, a numerous group of hot-headed Socialists began the attack and were joined, somewhat to their surprise, by all the malcontents and discontented in the city. Thereafter, the "demonstration" went beyond all control.

It is a relief to learn that Communism is far from a position of command. Still, it is a real danger, to be carefully kept within bounds. The spectacle of a Soviet Government on the borders of Italy, and within striking-distance of that perpetual source of war, the Balkans, is not one which even the most optimistic could view with equanimity. But Chancellor Seipel has borne himself with firmness and wisdom, and it may be taken for granted that he will have the support of the country, even of Socialistic Vienna, in building a wall of defense against the machinations of Red Russia.

It is never easy for an alien to diagnose a local disorder; still some facts in the Austrian situation are notorious. The reconstruction of post-war Austria by the diplomats and politicians brought into existence a megalomaniac monster. Occupying a region neither particularly fertile nor abundantly blessed with natural resources in coal, steel, oil, or water-power, the new Austria numbered 7,000,000 inhabitants, of whom 1,700,000 were

in the city of Vienna. The war had wrecked the manufactures and man-power of the country, and no people suffered after the war as did the people of broken, starving Austria. There was little or no local capital, and foreign capital naturally enough held aloof. The Austrians were never "good at business," and in the disturbed post-war period they exhibited no inclination to learn. The future seemed hopeless. Four years after the armistice, with the *Krone* at 80,000 to the dollar instead of five, and promising to fall lower, and with thousands of people starving in the cities because the farmers refused to trade their produce for "mere paper," the outlook for Austria was appalling. Credit went by the board since the background of credit, natural resources plus a people able and willing to work, were not at hand.

That Chancellor Seipel was able to persuade the Powers and the bankers that Austria could provide guarantees for the loans she needed, is a tribute to his great ability. But the Chancellor never claimed that he had found a remedy for Austria's woes. What he did was to furnish the immediate aid without which Austria would have perished.

Probably Austria will be able to extricate herself, bad as are the conditions which the fortunes of war forced upon her. But there can be no relief for her in the vagaries of Socialism or the diabolism of the Soviet philosophy. She must be able to count upon the forbearance of her neighbors, none of whom will tolerate either Marx or Lenin. If that amity is to be made secure, she must hold fast to the policy of stability and common sense inaugurated and brilliantly maintained by Chancellor Seipel.

The President's Press Agent

SOME months ago Mr. Coolidge interred the President's Spokesman. The time has come to perform a similar rite over his press agent. The average press agent can descend to profound depths of uncouthness but we never realized how low he could dig until he took in hand the President of the United States.

References to the President and his wife as "Cal and his gal" are unspeakably vulgar. Pictures of the President of the United States sitting at a camp fire, his cheeks distended with food, or attired in a cowboy's outfit and a sheepish grin, may evoke the applause of the moron, but they make sensible people grieve. To those who believe the at all times dignity should hedge about the President of the United States, they are a direct affront.

Loyalty and obedience to the law are not dependent on respect for those who administer it, as the People's Legislative Service asserts. But it is easier to obey when we can respect those who have been chosen to direct the affairs of state.

Donning a pair of chaps will convince no man in his senses that Mr. Coolidge should be chosen President for another term. But if Mr. Coolidge does not cut short the disgraceful and humiliating antics of his press agent, he may convince many that he needs a successor in the White House.

A "Protestant-Catholic" Church

THE sermon of Bishop Manning in York Minster was not a particularly happy effort, but it was typically Anglican. The Minster "stands today," said Bishop Manning, "bearing its witness to the unbroken life, the historic continuity, the Catholic and apostolic character of the Church of England." And he went on to say that "if Paulinus and Aidan and Wilfrid could now be with us in the flesh, they would find held and taught here, in every essential, the faith of Christ as they knew, and believed, and preached it."

In these words Bishop Manning simply presents the tenet held by a group of Anglo-Catholics, that the Church of England by law established, is essentially the Church which existed in Great Britain at the time of the religious revolt of the sixteenth century. In some external features, so runs this proposition, the Church has changed. But it retains in its integrity every essential of the Catholic Church which the people of England knew and loved for centuries before Luther and Zwinglius, Calvin and Servetus, and Knox and Cranmer arose with teachings that attacked the unity of Christendom. Henry who rejected the supremacy of the Bishop of Rome, and Elizabeth who continued his policy, and the State sycophants whom these tyrants enthroned in the old Sees of Britain, together with the heretical teachers whom they appointed to the parish churches, departed in no essential from the old Faith. They merely changed externals.

So is the theory stated. But in the very sermon in which he states it Bishop Manning himself furnishes the refutation. For the old Church of England was the Church of Paulinus and Aidan and Wilfrid. That is, it was the Catholic Church, and nothing else. But the Anglican Establishment is not "the Catholic Church and nothing else." Bishop Manning proclaims that it "is both Catholic and Protestant."

The Bishop's claim need not be examined at length, for it is self-explanatory. An ecclesiastical body may be Catholic or it may be Protestant. But it cannot be both Catholic and Protestant, any more than one and the same object can be both hot and cold, convex and concave, a cube and a sphere. And if it tries to unite these incongruous notes, it is not the Church founded by Jesus Christ, which all men must accept under pain of their souls, but a church formed by the compromise of principle.

The Church of Christ is one city set upon a hill. It is not an aggregation of warring villages. The teaching of this Church is plain, consistent and unmistakable. By the promise of her Founder, the Holy Spirit abides in her to the end of time, and by reason of that presence she alone, speaking through her visible Head teaches infallibly and issues decrees from which there is no appeal. This Church of Christ is arrogant, but Divinely arrogant, for she knows that the Holy Spirit is with her. Here we have a dogma accepted by all Catholics, and rejected by all Protestants, including the Church of England. It points an essential distinction.

The Church of Paulinus and Aidan and Wilfrid was

not a Protestant church. Nor were they adherents of a church both Protestant and Catholic, for no man can be at once a Protestant in his concept of the constitution of Christ's Church and a Catholic. The Church to which they gave their allegiance was the One Church of Jesus Christ, whose visible Head is the Bishop of Rome. Those who gathered at York for the Thirteenth Centenary were not the successors of the Founders if they were both "Catholic and Protestant." They were purely and simply Protestants, bound by every logical tie to the religious wreckers of the Sixteenth Century.

Our Total Abstinence Societies

THE former Mayor of Chicago does not think that it will ever be possible to enforce Prohibition of the Volstead variety in our large cities. They do not want it, writes Mr. Dever. Some of us suspect that the same may be said of many cities that are not large, and of those obscure hamlets in which the vending of beverages that poison rather than intoxicate, flourishes as the luxuriant bay-tree.

Things will become much worse before they begin to mend. There is too much money in the illicit traffic in liquors, and too much love of power on part of the Anti-Saloon League, to allow any hope for an immediate change. One side insists upon enforcement of the Federal statutes, whatever be the results. The other is satisfied that its bank-account will protect it from serious interference. So the bootleggers will continue to bootleg, the Anti-Saloon League to bulldoze, respect for authority to wane, and the mortality list to increase. Everybody is satisfied except the lover of law and order.

We have no respect for Volsteadism, judging it a misinterpretation of the Eighteenth Amendment, while the Amendment itself we consider to have been an egregious error. State laws might have helped temperance, but the attempt to enforce temperance by Federal statute is an experiment that speaks for itself. Since, then, no change in the legal status is promised for the near future, other means of protection against alcoholism must be found. It would seem that one such means can be given by our Catholic temperance and total abstinence societies. Would it not be well to reestablish them where, in the foolish assumption that they would be superfluous after January 20, 1920, they have been permitted to lapse, and to reinvigorate them where they still feebly persist?

In former years many colleges had these societies. Judging from the reports at hand, the intemperate use of intoxicating liquors is not a serious problem in our Catholic colleges, but our young men and women will not always live in these Catholic academic environments. Soon they will find themselves in a bibulous world in which intemperance is as common as in the days of the five-bottle squire. When we teach our young people temperance, it is advisable to make special reference to the evils consequent upon the improper use of intoxicants. The protection of Mr. Volstead's celebrated statute is not enough.

Catholic Light on the Rural Life Problem

JOHN LAFARGE, S. J.

WE Catholics have a rural life problem of our own. There is the question of providing instruction in Christian doctrine for the children of scattered districts, of supporting and administering parish schools in small parishes, of overcoming the difficulties of isolation and poverty in the organization of country parishes. These matters have been the active concern of the Catholic Rural Life Conference.

We have also problems that are common to all rural dwellers in this country, that do not concern religion as such so much as general welfare, and are more or less connected with temporal success and happiness. Great attention have been given to those general problems by non-Catholic students of rural sociology and economics. The same Conference has been the first organized Catholic group to give much time to them. Their solution concerns, of course, our own Catholics dwelling in rural districts. Even though rural life in this country is largely non-Catholic, its preservation is important for the preservation of the Faith, since experience shows that when rural life perishes from a country, the Faith always suffers.

Besides solving our own particular religious problems, have we Catholics any specific suggestions to offer which may be of assistance to all, Catholic and non-Catholic alike, who are struggling with these thorny questions? Can we contribute by pointing a way, by issuing a warning, that will be helpful to all, and possibly preserve from serious practical error those who are seeking for the truth in the line of social science, even though they will not accept the whole of Catholic teaching? That such a specific suggestion can be made, is the proposition of this article. If the reader thinks this is about enough for a hot day, we shall offer the suggestion now in a dozen words. The proposal is that rural social science shall definitely adhere for a program to two things as *fundamental to rural welfare*. It shall recognize the existence of a *Supreme Good*, attainable by individual and collective effort, and it shall recognize the *home* or *family* unit as the principal means through which the individual and collective attainment of that Supreme Good is to be accomplished in rural life. The phrase, "supreme Good," is taken in the sense of the well-known Catholic exposition of the knowledge, love, service and possession of God as the ultimate End of man, to be attained by the right employment of created means, among which, of course, are numbered the institution of the family.

If the reader stops here, and uses (not very successfully) his copy of *AMERICA* as a fan, he will doubtless remark: "It sounds well: smacks of last Sunday's sermon;" and if he is a ruralite he will add, "But what has it to do with the price of eggs?"

But if he can be patient for a few more lines, the connection of these two principles with rural welfare can be shown. They concern both the successful and the unsuccessful farmer. The interactions between all the factors in rural life, both material and spiritual, are endless. Yet there must be a starting point, a "way out," else we shall revolve in a circle.

The unsuccessful farmer moves in a circle. The more desperately he tries to break out of the circle, the more, in many instances is he confined to it. Every remedy demands another remedy before it can cure him. He can produce better goods if he can improve his land. To improve his land he needs more money. He can get more money if he can reach better markets. But better markets mean organization, and organization requires education, which demands good roads, and both of them cost money, which comes only from better production and better markets, and so on.

How desperate this condition can become, when naturally poor land is thrown in as one of the sectors in the vicious circle, is shown in an outline drawn up recently by Professor Allred of the University of Tennessee, as part of a Symposium entitled "Farm Income and Farm Life," published by the University of Chicago. Charitable subvention may do more harm than good, as is seen by the instances given in the outline. Unless there is a "way out of the circle," remedies are morbidly rejected: there is no start towards better things.

Success, too, can form a confining circle, as is being realized more and more by men like the authors of the Symposium just mentioned, who point out how wealth, though to a certain degree it must be presupposed for rural welfare, can positively retard the advance of such welfare when it has increased beyond a certain point. Nor can rural material success, however great, contend of its own power against certain superior attractions that make for the destruction of rural life as such. The tragedy of success can be greater than the tragedy of failure.

The importance of the recognition of a Supreme Good, and of the value of the family unit, as the "way out" from both forms of the vicious circle, whether of success or failure, may be summed up as follows:

1. Of all the factors in rural life, family life is the most fundamental; that is to say, on its existence and proper functioning depends the existence and functioning of the greatest number of factors tending toward the common welfare.

2. But the maintenance of family life at the present day and in our country depends on our recognition of a Supreme Good, in the sense already defined.

The truth of the first proposition is not merely a matter of theory. It is shown by actual, very recent re-

search. There is not a single one of the numerous matters which come up for careful investigation as essential to rural life as a whole, which do not either presuppose or tend toward the proper functioning of the family unit. We may mention: education, recreation, health, supply of labor, the attitude of the younger generation toward manual labor, ownership of land and the tendency towards such ownership as contrasted with perpetual tenancy, the high and low standards of living, cooperative enterprise, etc.

On the other hand farm income *alone*, which materialistic teachers hold up as the fundamental factor in rural life, is clearly shown not to determine of itself the welfare of the rural community, nor the welfare of the single family. As Dr. Dwight Sanderson, the Editor of the Symposium remarks: "We tend to fall into the subtle fallacy that a better income which will permit the purchase of more material goods will also be used for the purchase of non-material goods, such as better roads and churches, and will in some unknown way automatically make possible better social relationships."

Purely economic reasoning; practical pastoral experience, as well as the emphasis laid on the family unit in authoritative Catholic pronouncements on social matters, all tend to confirm this view.

Our second proposition, however, is also easily demonstrated. For what adequate motive can there be in this country for the preservation of family life, once there is no longer any question of the love and service of God?

If there is no absolute value, no eternal good to be procured by the fulfilment of the obligations of family life, then the home is a mere convenience to be used for ends that are in themselves passing and relative, as we use a room in the hotel, the services of the clerk at the Information Desk, or a membership in a benefit society.

Family life may have been maintained in other times and countries by ancient customs, tribal taboos, or the fear of enemies. For the modern American neither custom nor fear can wield an influence in such matters. Certainly the boys are not going to help pay the mortgage off the old farm out of abstract devotion to the State, out of consideration for the interests of the nation, or some other such cart-before-the-horse doctrine, by which the family exists only in order to keep the government running successfully. Pure altruism, sentiment, and philanthropy ought to work, but they do not; they cannot stand up against the pressure of self-interest. And the motive of pure self-interest, which is getting to be the real principle in such matters, not only does not benefit the family, it directly disrupts it, since it conflicts with the self-denial needed in order to fulfil family duties. Nor can home and family exist without *any* motive, merely by the force of cohesion.

In holding up the recognition of the Supreme Good and the importance of the family as the key to rural welfare, the Church gathers into one view, as it were, the whole complexus of material and spiritual interests that are concerned in the rural problem. Such a concept is sublime in its unity, as well as in the simplicity of its message. But most of all it is practical, since in

the Catholic view the relation of the family to the service of God, as the supreme End of man, is not merely stated as a general proposition: it is taught in every detail.

All that enters into the functioning of the family is shown by Catholic teaching in its relation to the service of God: the mutual relations, duties and privileges of its various members; the dignity of human labor; the requirements and value of education; the function of pleasure and of affliction; the purpose of property and all material goods; the relation of the sexes; the relation of the family to the community, to civil authority and to the nation, and its relation as a unit towards God.

Moreover, it is exemplified in an ideal instance, that of the Holy Family of Nazareth. Greater and lesser values, as well as the supreme Value, are there shown in their due proportion. Only by the practical recognition of the lessons of Nazareth can we find our way out of the circles and mazes that afflict the present condition of rural life in the United States.

Where the Money Goes

RONALD KNOX

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IT is the experience of any priest from time to time, to be favored with a questionnaire from those best entitled to the information, asking whether he has made (1) his retreat and (2) his will. It is apprehended, I suppose, that the meditation on death will produce at least this highly practical fruit. Let us at least beware of the mistake made last year by a testator who bequeathed the residue of his estate (£60,000) "for such charitable purposes and objects as I shall hereafter by codicil direct," and then never left any codicil.

And how (you ask) did this piece of information come my way? The question shows that you have not read our English Whittaker's Almanack: at least, you have not read it from cover to cover. If you do you will find a delightful section wedged in among the advertisements at the end, headed "Principal Charitable Bequests of the Year." I have studied it for these last two years, and find myself terribly intrigued by the contemplation of it. There is something in it for everybody.

How much of all this bullion was really meant to find its way into the pockets of the philanthropist; how much was simply allocated thus by way of frightening disinherited sons and daughters into submission? How many of the testators really knew where their money was going to; how many simply wrote down the first thing that came into their heads, feeling that as long as it was charity it didn't much matter? I suspect the latter number predominated. If the thought did not seem fantastic, I would hazard the guess that solicitors keep a printed form in their offices, containing the names of a dozen copper-bottomed charities, to which any man may leave his money without danger of encouraging superstition or disturbing the ascendancy of the Upper Classes. I wish I knew how one got on that list. . . .

Charity, after all, is not dead. The hospitals are easily

first; they figure in twenty items of either year; and who would wish otherwise? Homes for the blind are also well represented; the immediate, poignant needs of humanity are not likely to be forgotten, especially by those who are thinking of their own end. The universities and their colleges perhaps figure half a dozen times in either year; a small figure which suggests that their authorities have still to learn the art of not "sending down" the millionaires of the future. The poor, as such, come out of it badly; we seem to have lost the instinct of providing for mere commonplace destitution, perhaps because there is too much of it.

And then there are the animals. I confess that these do not benefit as heavily as I should have expected. But one will alone directs that over £300,000 should be devoted to the acquiring of land, "either on an island or islands for providing a refuge for the preservation of all animals, birds, or other creatures, not human, to be safe from molestation or destruction by man." There are Gilbertian possibilities about this stipulation; is one allowed to kill flies, for example, on the island or islands? I suppose not, for human creatures are the only creatures which are to be liable to molestation. It is difficult to see how the testatrix could prevent the animals molesting one another. Is it intended that only the animals already in residence on the islands should there receive protection, or are deserving rabbits, rats, etc., to be specially imported? And is British origin a necessary qualification, or would the claims of the bison be considered? However, it is all very excellent; and heaven forbid that we should quarrel with the owner's right to bequeath property; it was only the use of the word "charitable" I was doubtful about. But it has Chaucer's sanction.

It is hard not to be impressed by one fact about these figures—very little money seems to be left nowadays towards specifically religious objects. Foreign missions are only mentioned seven times, I think, in either year; it is only a fraction of the total estate that is left to them, and among them the British and Foreign Bible Society seems the most popular, I suspect because it holds the vaguest commission; it can do no harm, people feel, and it might do good. Perhaps twenty out of the 105 testators devote part of their money to Anglican enterprises at home; perhaps ten to similar Non-conformist objects—apart, I mean, from the merely philanthropic activities which Nonconformity directs. The Salvation Army is only thrice mentioned. It will readily be believed that only one Catholic institution comes in for any non-Catholic money—for £250, to be exact.

I cannot believe that the urgency of other needs makes our contemporaries thus languid in their donations to religion. On the contrary, it looks as if some of them had been at their wits' end to know what to do with their money. Thus, one endows a fund to provide a watch and chain annually for the best boy in the Royal Seamen's Orphan Institution; another founds annuities for elderly people bearing the names of Sharples and Hesmondhalgh; another, with strong common sense, becomes the benefactor of us all by subscribing £150,000 to

the National Debt, and so on. Nor is there any general confidence in England, it would appear, in the methods according to which trust funds are usually administered; or why did one of the testators speak of "charitable purposes in Scotland, excluding any of which the management or control is mainly in the hands of women"? No, I am afraid that among the very rich, at any rate, organized religion does not seem nowadays a tempting subject for endowment.

Meanwhile the total sum bequeathed by Catholics for Catholic purposes in the two years amounts to £161,000 (Ireland is apparently included in the register). I mention that figure merely for the sake of interest, and not at all by way of criticism. I am not complaining that Catholics make bad wills, or even that they make selfish wills, by comparison with their neighbors. But it is a fact worth attention that in these two years—and there is no reason to think them exceptional—the large Catholic fortunes available for public purposes are so rare.

The cynic might suggest that the moral was a simple one—Catholics ought to make more money. But this proposition opens up unduly long avenues of discussion. In the meantime, it is more practical to suggest that charity begins at home: it ought not to be expected that the supporters of organized religion, and especially the supporters of the Catholic religion, should take a proportionate share in the general philanthropic activities of the nation, so long as they have their own special calls to meet. Even those Catholic enterprises which are purely philanthropic in their scope depend, almost entirely, on Catholic money; and there is none to spare.

A friend of mine, who was an old Etonian and a member of the Labor party, used to throw away all appeals for Old Etonian purposes on the ground that there were plenty of Dukes to subscribe to these, whereas Dukes would not subscribe to the Labor party. It was a crude expression of an ungraceful but valuable principle. Catholics are constantly appealed to for general philanthropic purposes; in the United States, they even expect help from us towards the erection of Protestant cathedrals. But with the present distribution of wealth, it must be mournfully insisted, we have nothing to spare for the Sharples and Hesmondhalghs. We have a work to do, and the Cats' Home must get on without us.

WHEN I AM DEAD

When I am dead, and through the final gloom
The tapers coldly light my silent face,
And men come to me from some brighter place,
Reverent on tiptoe through the darkened room
To take farewell, ere each his joys resume:
When such as these pay me the mocking grace
Of too-late lavish praise, that fills the space
Between the death watch and the close-barred tomb.
What will you say, uncomprehending friend?
Will you then know the meaning of the word
I spoke so often, and my little ways?
And will you give as guerdon at the end
The answer I so craved, yet never heard
In the long loneliness of my living days?

SIDNEY J. SMITH, S.J.

A Famous Catholic Landmark Passes

THOMAS F. MEEHAN

IN the real estate sections of the New York papers of July 8, an item recorded in the transactions of the previous day forecasts the passing of one of New York's most historic Catholic landmarks. As given in the *Evening Post*—the other notices were practically the same—the statement ran:

Further inroads have been made in the block opposite the home of J. P. Morgan by the interests whose leasing for eighty-four years of a large property at Madison Avenue, Thirty-sixth and Thirty-seventh Streets, was announced yesterday... Yesterday's leasing deal involved the four-story building at 218 Madison Avenue, northwest corner of Thirty-sixth Street, the three adjoining buildings at 13 to 17 East Thirty-sixth Street, and the abutting four-story building at 14 East Thirty-seventh Street.

The house at 218 Madison Avenue, a typical New York four-story brown stone residence, was the house in which New York's first Archbishop, John Hughes, spent the last years of his career, and in which he died, on January 3, 1864.

In 1837, the Rev. John Hughes, then pastor of St. John's Church, Philadelphia, was appointed by the Holy See Coadjutor to Bishop Dubois of New York. Father Hughes came to New York on January 2, 1838, took up his residence in apartments provided for him in the rectory, No. 263 Mulberry Street, opposite St. Patrick's, and on January 7 he was consecrated in the old Cathedral titular Bishop of Basileopolis and Coadjutor to the Bishop of New York. It is not the purpose here to review the subsequent incidents of his remarkable and strenuous administration during the major part of which he continued to reside in Mulberry Street. His ceaseless exertions, however, told at last on his once vigorous constitution and his health, in 1856, was so impaired that he withdrew almost entirely from public effort.

For a desirable change the Cathedral trustees purchased a villa for him at Manhattanville, then an attractive country suburb, but he rarely went there. It was therefore sold and the house at the northwest corner of Thirty-sixth Street and Madison Avenue, the No. 218 Madison Avenue that figures in the real estate transfer of July 8 noted above, was bought.

The Archbishop moved uptown from Mulberry Street and spent there the last decade of his eventful life, his sister Mrs. William Rodrigue with her husband and children sharing the house with him. Mr. Rodrigue assisted James Renwick, the architect, in the supervision of the construction of St. Patrick's Cathedral, Fifth Avenue, work on which began in 1858, the cornerstone being laid on August 15 of that year. Messrs. Renwick and Rodrigue received salaries of \$2,500 a year for their services, and the contract price for the white Westchester marble for the building was \$850,000.

As stated, the house was a typical four-story New

York residence with a stable in the rear. The Archbishop took the second floor for his study, sleeping room and private chapel. The top floor he made into a library containing about ten thousand books. He kept his office in the old Mulberry Street residence and went down there to transact all the diocesan business.

For the first five years in the Madison Avenue house he did some occasional entertaining at small dinner parties, but he seemed to have no domestic tastes and, although much attached to Mrs. Rodrigue and her family, seldom mingled with them. His evenings were spent alone reading, or playing a solitaire game of billiards. Newspapers and current periodicals formed the favorite material of his literary indulgence. He died of Bright's disease, and even thus early the debilitating effects of that dread malady were manifesting themselves. For nearly a year before his death he was unable to say Mass.

On his arrival at New York on August 12, 1862, from the diplomatic mission abroad, in the interest of the Union cause which had been entrusted to him by President Lincoln and Secretary of State Seward, his strength gave way very rapidly and for weeks he spent most of his time in bed and received no formal company. After the excitement of the trip wore off he sank into a sort of mental and bodily inertia from which only some of the most notable incidents of the Civil War, then raging, could rouse him. The death of Archbishop Kenrick, early in July, 1863, inspired a heroic effort to go to Baltimore for the funeral. There he tried to say a low Mass but he collapsed and had to be assisted from the altar.

When he returned to New York he found the city in a turmoil over the conscription ordered by the Government to fill the State's quota in the Union army. For some time previous the agitation of this move had occasioned a bitter public controversy, a popular impression being that conscription was only an effort to force into the army poor men or all those unable to offer the bounty for a substitute. During the week July 11-18, 1863, mob violence followed the debating of "the draft," and on July 14, Governor Horatio Seymour wrote Archbishop Hughes:

Will you exert your powerful influence to stop the disorders now reigning in this city? I do not wish to ask anything inconsistent with your sacred duties; but if you can with propriety aid the civil authorities at this crisis I hope you will do so.

The Republican papers, especially Horace Greeley's *Tribune* and William Cullen Bryant's *Evening Post* teemed with tirades against Catholic and Irish Democrats. They charged the Archbishop and his "people" with being responsible for the calamity of the war, the priests especially, because they refused to preach abolition and anti-slavery doctrines from their pulpits. Arch-

bishop Hughes answered these attacks and recalled his long and loyal services to the country, in a letter printed in the *Herald* of July 15. In a "postscript" to this mis-sive he appealed "to all persons who love God and revere the holy Catholic religion" to "respect also the laws of man and the peace of society" and "to retire to their homes with as little delay as possible," and this appeal was printed in large type following the proclamations of the Governor and the Mayor commanding all good citizens to keep the peace.

The Archbishop also sent out a signed invitation, "To the men of New York who are now called in many papers 'Rioters,'" which was posted all over the city and printed in the papers as follows:

Men, I am not able, owing to rheumatism in limbs, to visit you, but that is not a reason why you should not pay me a visit in your whole strength. Come then tomorrow, Friday, at two o'clock to my residence, northwest corner of Madison Avenue and Thirty-sixth Street. I shall have a speech prepared for you. There is abundant space for the meeting around my house. I can address you from the corner of the balcony. If I should be unable to stand during its delivery you will permit me to address you sitting. My voice is much stronger than my limbs. I take upon myself the responsibility of assuring you that in paying me this visit, or, in returning from it, you shall not be disturbed by any exhibition of municipal or military presence. You are all Catholics, or as many of you as are, have a right to visit your Bishop without molestation.

Some five thousand persons appeared before the Archbishop's residence in answer to this. He came out on the balcony with Vicar-General Starrs and several other priests, but he was not able to stand up. Seated in a chair he made a long and rambling speech that plainly indicated the ravages his fatal malady had made on him mentally as well as physically. At the end he was much exhausted and the crowd peacefully dispersed after he had given them his blessing. It was his last public appearance. He traveled during August and September in a vain search for strength, and passed the next months in a state of almost entire prostration, his vitality steadily waning until the end came as the year closed.

This historic house on Madison Avenue, which now seems destined, like so many of its neighbors, soon to go into the hands of the wreckers has not changed materially since the Civil War era. The balcony from which the Archbishop spoke was removed several years ago, and the broad front stoop, usual for all such houses, was cut away last year when the roadway of the avenue was widened; otherwise the mansion is the same though sadly fallen from its once proud social standing.

This was the seventh official residence of the Bishops of New York. When the first to live here, Bishop Connolly, arrived in 1815 he established his residence at 211 Bowery. Thence he moved to the block in Broome Street adjoining the home of ex-President James Monroe, which a patriotic effort is now being made to preserve as a memorial. Then the Bishop went to 512 Broadway where he died February 5, 1825. His successor Bishop Dubois, in November, 1826, began his administration at 65 Murray Street, a nice residential street skirting the confines of the adjoining Columbia College

grounds. In 1836 the house in Mulberry Street was purchased. Bishop Dubois moved into it from an establishment he had been occupying at Prince Street, corner of Crosby, and this Mulberry Street residence served until Archbishop Hughes went up to Madison Avenue.

After his death his successor, Archbishop McCloskey, had several houses before he also took up his residence at 218 Madison Avenue, where he remained until the new Cathedral and the two residences in its rear on the same avenue were completed in 1879.

The Cost of Bureaucracy

R. F. HAMPSON

THE increase in our population during the decade which ended with 1926 was approximately 15 per cent. The increase in the cost of our Federal Government during the same decade, not including interest on the public debt or sinking fund and debt retirements chargeable against ordinary receipts, was approximately 205 per cent. The total cost for the fiscal year ended June 30, 1916, excluding the items previously mentioned, was \$716,552,000, a per capita cost of \$7.31. For the fiscal year ended June 30, 1926, the same items amounted to \$2,185,660,000, a per capita cost of \$18.94.

Undoubtedly, some of this increase was unavoidable but there is good reason to believe that not all of it was necessary and that the present cost is too high. In the annual reports to the President of the Director of the Bureau of the Budget, there are included statements of savings in expenditures and improvements in methods of conducting business. It is gratifying to learn that savings and improvements are being made but it is disappointing to find that most of the improvements amount to nothing more than the adoption of practices which have been in effect in nearly all large private enterprises for many years.

An example of the practices referred to is that of taking discount when making payment of invoices. In a memorandum to the executive departments issued by the Budget Bureau April 14, 1926, it was admitted that although "discounts for the prompt payment of bills have long been an important feature in practically all purchase transactions in the commercial business world, they were almost unknown in Government transactions until after the World War." In the same memorandum reference is made to the amount of discounts lost during a year and a half, this total being \$8,500. Any successful private organization would discharge its entire accounting department if an audit revealed a failure to take advantage of discounts at the rate of nearly \$500 per month.

Some of the savings referred to in these reports seem to be of a minor nature, e.g., the substitution in one office of a home-made paste of gum arabic and water for commercial mucilage. In another paragraph we learn that a field employe made a hazardous trip on skis over a mountain range in midwinter for the purpose of attending a meeting, thereby saving \$40 railroad fare. In the

garages of the Treasury Department a saving of \$200 was effected by the use of confiscated denatured alcohol. Another great economy is recorded in a War Department paragraph of one of these reports where we read that through the exercise of rigid economy in the purchase of supplies for the Cavalry School a saving of \$50 was made.

Naturally, we would look for a very encouraging report from the Bureau of Efficiency, in view of the fact that this is the organization which teaches the art of efficiency to the various departments and other establishments. But, no, we are disappointed, because in the Fifth Annual Report of the Budget Bureau, we read that "the Bureau of Efficiency has no special accomplishments to report in connection with its own administration." In the same reports the Veterans' Bureau includes detailed figures to show a reduction in the cost of long-distance telephone calls, the totals being \$3,000 for the calendar year 1922 and \$100 for 1925.

Referring again to the increase in cost of our Federal Government, we find that the appropriation for the Department of Agriculture for the fiscal year 1926 was \$146,715,000, as compared to \$30,942,000 for 1916. Possibly, reasons were advanced which apparently proved the necessity of all this increase, but we find that some of it was spent for such work as the distribution of millions of bulletins covering about a thousand agricultural subjects. It would be interesting to know how many of those bulletins were read and what benefit was derived from those that were read.

For the same fiscal year there was appropriated for the Department of Commerce \$25,143,000, as compared to \$11,259,000 for 1916. Among other things, this money paid for the propagation and distribution of fish, the collection of statistics showing the number of telegrams sent annually and the attendance of children at school, the cost of analyzing rays of light from the stars and the cost of examining the structure of atoms.

A rather large increase was approved for the Treasury Department, the figures being \$65,463,000 for 1916 and \$340,915,000 for 1926. Among the various activities of this department, we find the Public Health Service, which issues milk bulletins for use as texts in schools, bulletins showing the public what to do in case of accident, and pamphlets dealing with the importance of good teeth. Evidently, the pamphlets on the care of teeth are not being followed closely, because the dentists are busier than ever.

The Department of Labor is a rather inexpensive proposition, only \$3,467,000 having been appropriated for its activities in 1916 and only \$9,338,000 for 1926. Some of these funds paid the salaries and expenses of agents of the Women's Bureau, whose function is to determine what problems women workers have to meet, whether they have relatives dependent on their earnings, and how they have solved the problem of running their homes and working in factories or offices at the same time. In the same department we have the Children's Bureau, which began its work in 1912 with an appropriation of \$25,000,

the amount of which has increased steadily. No doubt it will have to be increased every year in order to carry out the reported purpose of the bureau, which is "To serve all children, to try to work out the standards of care and protection which shall give to every child his fair chance in the world."

The bureaucratic trend indicated by these figures is not only costly but unsound in theory and unsatisfactory in practice, irrespective of its cost. In an address delivered July 8 before the Indiana State Bar Association, Governor Ritchie of Maryland declared: "The United States is passing from a government of law to a government of men, and a power that often approaches tyranny has been vested in the Federal Government. The Government is no longer the creature and protector of our individual rights, but is rapidly becoming the dictator of them."

THE JEFFERSON HIGHWAY

By day
A ribbon of gray
From the arc at the east
To the arc at the west.

At night
Nothing at all.
Bubbles of light by two and two
Rise at the far horizon line,
Bubbles of light by two and two,
Always more and always more
Rise from nowhere out of the night.
They float along where garish day
Has marked the earth with a strip of gray
Always more and always more,
Out of the dark from east and west,
Bubbles of light, their end, their quest
No man knows and no man cares,
Bubbles of light the blue night wears.

SISTER MARIELLA, O.S.B.

SONG

Toss me the mammoth moments
Swift sky-larks have known;
Trap me a crowd of moonbeams
Dancing on stone.

Sound me the chatter of seeds
Boring through turf in the spring—
'Mid tumults of grass-blades chanting
To airs young rain-drops fling.

Pilfer me the awe of a rose-bud
In its first, long look at the dawn;
Splash me the blood of the sunset,
Ere the day's gray feet have gone.

Bring me the bliss of a child,
Asleep on its mother's breast;
The tears of that same, sweet mother,
When her dead child's laid to rest;

I will wrap them all in my heart—
Close, as a miser hoards gold;
For the wealth of a dream to awaken,
Some night when the year grows old.

J. CORSON MILLER.

At the Cross-Roads of the North Pacific

WILLIAM I. LONERGAN, S.J.

FOR the average American the Hawaiian archipelago has not a great deal of significance. Though it has recently achieved some added publicity from two record-making trans-Pacific flights, it is mostly known through its capital city, Honolulu. This, to the popular mind, suggests an easy-going, improvident people, or brown-skinned Kanakas bathing on the shores of Waikiki, or some somnolent air strummed on the ubiquitous ukelele.

Yet Hawaii calls for more than superficial attention. Though the latest in annexation of our national Territories, industrially, economically and strategically, it is not the least important. It has interesting features also from a social and religious viewpoint, as two events which occurred there in mid-July and merit more than passing notice, amply witness.

For two weeks following the fifteenth of the month Honolulu played host to a group of statesmen, educators, financiers, churchmen and labor leaders constituting the Second International Conference of the Institute of Pacific Relations. The countries participating in the meeting included Australia, Canada, the Dutch East Indies, China, Great Britain, Japan, New Zealand, the Philippines, Pacific Islands and the United States, and such important and varied problems as economics, immigration, racial questions, political relations, nationalistic rights, communications, extraterritoriality, etc., made up the agenda for discussion. Listed among the official delegates were His Grace the Archbishop of San Francisco, the Most Rev. Edward J. Hanna, and the Rev. Dr. John A. Ryan of the Catholic University, Washington, D. C.

The proceedings of the Institute of Pacific Relations have been substantially chronicled in our daily press. While it would be entertaining and profitable to make them the subject of additional comment here, it is rather to another event which occurred in the Islands on July 7, that this article would direct attention. Almost totally ignored in the secular journals, the centenary of the foundation of Catholicism in Hawaii, which was solemnly commemorated that day, ought to be of special interest for AMERICA's readers. For the story of the growth of the Catholic mission in the Islands is a glorious page in the annals of the Church during the last century.

Coincident with the Catholic centennial has appeared a splendid historical volume* that deserves wide reading. In a scholarly, impartial way, with an eye neither to apologetics nor to controversy, its author records the vicissitudes,

often thrilling, that marked the inception and development of Catholicism in the Territory. It is a story of small beginnings, of almost constant hardships and persecution, of high achievement.

The Sandwich Islands first come under historical notice with the visit there of the English explorer Cook, in 1778. Probably discovered in the sixteenth century, the group consists of eight greater and several smaller islands, partly coral and partly of volcanic origin. Of these only seven are inhabitable, Hawaii, the most easterly, being the most populous. Besides the fast-dying race of aboriginal Kanakas the present population includes very many Portuguese, Spaniards and Filipinos, and a very large Asiatic element, mostly Japanese, Chinese and Koreans.

A hundred years ago the archipelago was almost wholly pagan. As early as 1819 Protestant missionaries from Boston had established headquarters there and inaugurated a program of Christianization. Unfortunately, though they taught the natives to dress and to read and write, their civilization and Christianization lacked solidity and stability from an over-emphasis being laid on informing the intellect to the neglect of the moulding of the heart and the disciplining of the weak and indolent native natures.

It was Pope Leo XIII who dispatched the first Catholic missionaries to the country. Three priests and three lay-brothers of the Congregation of the Sacred Heart, commonly spoken of as the Picpus Fathers, from the street in which their Paris house was situated, constituted the pioneer mission band. Of the priests two were Frenchmen, the Rev. Alexis Bachelot who carried with him an appointment as Apostolic Prefect of the Islands, and Père Abraham Armand. The other, Father Patrick Short, was a son of the Emerald Isle.

The little group sailed from Bordeaux on November 20, 1826, under French Government protection. In January, 1827, their ship, the *La Comète*, was off the Straits of Magellan. By February 8, they had made the port of Valparaiso. In late March they cast anchor off Peru and on May 27, off Mazatlan in Mexico. In the early morning of July 7, Oahu was sighted, Diamond Head cleared, and about ten o'clock the weary travellers sailed into Honolulu harbor. When the inconveniences attending ocean travel in the early nineteenth century are recalled and it is further remembered that Honolulu is more than 2,000 miles from the nearest important sea-port, some norm for gauging the heroicity of these pioneer Religious is had.

They anticipated an unfavorable reception, and they met one. For some days their admission to the country was delayed while the native chiefs deliberated in council

* "History of the Catholic Mission in the Hawaiian Islands." By Father Reginald Yzendoorn, SS. CC. Honolulu: Honolulu Star Bulletin.

over their coming. A week later, however, on July 14, 1827, they had the consolation of offering the first Holy Mass on the *terra firma* of the Hawaiian group.

If the "Jesuits" had not *carte blanche*, and experienced the hostility of the Protestant missionaries who poisoned the minds of the chiefs against them, at least their evangelizing work was tolerated. The results were meager but consoling. However, each new conversion they made but aggravated the animosity of their rivals until before three years were passed active persecution broke out and the native converts were made to suffer, some irons, some the bastinado, some few martyrdom.

At length their own proscription was decreed and thus the first chapter in the history of the Catholicizing of the Islands was writ. One lay-brother was suffered to remain but the rest of the band were exiled to southern California where the generous sons of St. Francis gave them a home until conditions should improve and they should be able to make their way back.

In 1836, the Rev. Arsenius Robert Walsh, an Irish priest also belonging to the Picpus Congregation, arrived in Honolulu from Europe. In spite of the ill-will of the Protestant party, through the intervention of the British consul he was enabled to land and join the lone lay-brother, who notwithstanding his limited resources had kept alive the flame of Faith in the converts whose priests had been taken from them nearly five years before. Father Walsh's success gave the California exiles new confidence; the next year they themselves returned. Almost simultaneously there arrived from France the Rev. Louis Maigret, later Bishop and first Vicar Apostolic of the Islands. However, he was not permitted to land, but forced to retrace his steps. Father Bachelot, who was in weak health, accompanied him; he died at sea a week later.

In 1839 with the arrival of the frigate *L'Artemise*, the French Government, by a show of force, drastically ended the persecution of the missionaries. Demands were made that the Catholic religion be declared free, that imprisoned Catholics be liberated, that the Government give a site for a Catholic Church and that a guarantee of goodwill to the amount of \$20,000 be handed over to the captain. Whatever we of the twentieth century may think of this militant Catholicism, as France had only lately annexed Tahiti, the Hawaiian chiefs, anticipating a similar fate but appreciating their independence, readily acceded to the summary request.

With the end of active persecution the missionaries were enabled to establish themselves in the Islands. Though the work was slow, churches and missions were established and the field of their evangelical labors was extended from Oahu to the neighboring islands. Of the new foundations not the least important was that of Molokai, later sanctified by the holy life and heroic death of Father Damien. For sixteen years, until he died a victim to the fatal leprosy, this Christian hero ministered not only to the spiritual but also to the corporal wants of the unfortunate lepers to whose salvation he had elected to devote himself. The

whole English-speaking world knows how his enemies vilified him and how his labors and his virtues were eventually justified by the classic pens of Robert Louis Stevenson and Charles Warren Stoddard.

These Hawaiian establishments were not without their beneficial influence even on the States, for more than one member of the Congregation of the Sacred Heart traveled thence to California, where, though few in numbers, they did salutary work especially during the years that followed the secularization of the Franciscan missions. For a time "Mission Dolores" in San Francisco was served by one of them, and it is to another that the very first Catholic school in that city, the forerunner of the present Saint Ignatius College, owed its origin.

With time the simple beginnings of the Hawaiian mission developed. Not the least efficient phase of this evangelical work has been the activity displayed in the line of Catholic education. Though there are but eleven parish schools, one academy for girls and a single college for boys, 3,865 children are in attendance. St. Louis College, conducted by the Brothers of Mary, is the outstanding Catholic center and more than one educational institution in the States can give evidence of the splendid and thorough work it has been doing despite the handicap it suffers from competition with government and richly endowed private schools.

Early this year, as a result of negotiations with the Maryknoll Catholic Foreign Mission Society and with the arrival of the Rev. W. S. Kress, the Picpus Fathers, who thus far have borne the brunt of the priestly work in the Islands, were relieved of some of their burdens. Father Kress, the first Maryknoller to establish himself in the Territory was put in charge of Sacred Heart Church at Punahou.

In the seventy-five Sisters of the Sacred Heart Congregation and thirty-one nuns of the Third Order of Saint Francis from Syracuse, New York, the priests and Brothers on the Hawaiian mission find zealous and efficient helpers.

The original Prefecture-Apostolic was erected into a Vicariate in 1844. In 1847 Hawaii got its first Bishop. Today under the Rt. Rev. Stephen P. Alencastre, there are 45 priests and 157 lay Religious, laboring among the 103,100 Catholics in the Islands, almost one-third of the entire territorial population. The Vicariate has about 112 churches. Surely the sacrifices and labors of the Catholic pioneers have not been in vain.

THE RUSH RING

Reserving heart and heart,
But ringed of rush are ye
Who only meet to part
For holding such can be.

Since possible in thought
Disunion has begun;
'Tis even all but wrought,
Ye wedded one and one.

FRANCIS CARLIN.

Education

The Catholic Graduate as Librarian

SARA K. DIETHELM

NOT long since, a Jesuit in one of our large western universities asked me to write something concerning librarianship as a profession for women, inasmuch as at this time of year, the question of occupations for the daughter is a much mooted question. Indeed, many college and high-school graduates have yearly called upon me for direction on the subject. Quite inevitably a large majority elect to teach, while but a small number consider librarianship as a possible calling.

The position of assistant librarian for the college or high-school graduate of to-day is more than ever replete with advantages. In the first place, it is a cultural work. Public libraries have been justly termed the universities of the people, and it needs but a casual survey of the field to discover the increased national interest in the library movement. Evidence of this may be seen in the expansion of existing libraries, the continual erection of new buildings, the broadcasting of literature into isolated regions through means of the traveling libraries, and the placing of book collections in public and parish schools, and in community centers.

Now the librarian must, of necessity, love books, and in order to adapt herself to people's needs, must acquaint herself with the loftiest thoughts of master minds. She will grow to love her tools as the potter his clay, and by constant application familiarize herself not only with the best in literature, but with the vagaries and tastes of the public she serves. If she takes her calling seriously, she will develop a sixth sense to be used effectively in discerning the wishes of her patrons, and will ever patiently discuss the problems they present. It has grown to be a truism that the librarian must be all things to all people, and if she is really in earnest and conscientious, she will find herself waxing eloquent and enthusiastic in the effort to create in others an interest in the master minds of all centuries.

Thus librarianship is a profession that spells growth to the apprentice, who, if she be alert and responsive, will react to the literary character of her environment, and find her life becoming enriched and ennobled from day to day, not only through contact with books, but through the study of human nature at first hand.

But the librarian must not only develop personality, she must develop personality-plus; the latter meaning a readiness to grasp the opportunity for service. Librarianship does not mean merely a matter of stamping a book and handing it across the counter. Of course, there is an apprenticeship where not much else is possible. But the young woman who wishes to serve, who desires to be something more than just a mechanical part of a great organization, will forge ahead by industry, by study and by vision, and will, in due time, be promoted to a position which will permit a closer contact with the public. The

relationship thus formed will enable her to present the right book to the right person at the psychological moment; to discriminate between the borrower who needs the relaxation of a novel and the more thoughtful reader, who is interested in biography or the essay form. She will become interested in the self-educated youth who works by day, and strives to perfect himself in the technique of his craft by night; in the foreign-born citizen who is eager to master the English tongue, and to adapt himself to American manners and customs; in the rising architect unable to purchase the expensive technical books so essential to his calling. She will find herself in the way of putting dozens of young girls and boys, denied a high-school education, through varied courses of reading, of outlining courses of study for the young salesman anxious to make good. She will train herself to talk intelligently and rationally upon outstanding topics of the moment, to give advice to young and old in almost every walk in life. If she is sympathetic and untiring and self-effacing, she will find full measure of reward in responsiveness and in deep appreciation. Meantime, she is mentally growing, and almost unconsciously fitting herself to cope with the complex questions that fall to the daily lot of the average librarian.

On the material side, the hours are not too long, averaging between seven and eight hours daily, with almost invariably a free half-day weekly, and a schedule so varied that an assistant working evenings would have the entire mornings free, while the salary is much more commensurate with the duties than it was a decade ago. The model library of to-day is characterized by dignity and grace of architecture without, and beauty and harmony within, while rest-rooms and lunch-rooms are recognized as an essential part of library equipment for the comfort of the staff.

Most of the large libraries have apprentice and training classes limited to the needs of their main and branch libraries only. Hence it is advisable to make application early, else more may qualify than there are positions to offer. Some libraries have short periods of apprenticeship, perhaps three months, others as many as eight or nine, and at some libraries there is a chance for making a little money during apprentice work, though in most instances, the practical work is required as a part of the actual training. Of course, the college graduate may have a better opportunity for a position, or the graduate of a Library School, but the young girl trained in her local library has ready promotion within reach, if she is of the ambitious type.

For the Catholic librarian—and we need many more—there is the opportunity of serving her own people. Not that they need more service, or better. But there is the chance to make them realize that the Catholic Church has given to the world a vast and imperishable literature, the means of making that literature better known by the tactful suggestion dropped here and there. Many Catholics are timid about going into a great public library and asking for Catholic books. Perhaps they are even unaware of how many Catholic volumes are housed by our large

libraries, or of the fact that printed lists of Catholic publications may be had for the asking, or of the fact that library authorities are only too willing to purchase books by Catholic authors when the demand arises, or that they place hundreds of such works in the parish schools and academies.

Librarianship is a most desirable profession for the Catholic high-school or college graduate. It offers a cultural appeal, a literary background, acquaintanceship with alert, eager and refined young women, and infinite variety. Once upon a time the late Bishop Spalding of Peoria told a group of graduates that the wise and the good are they who grow old accumulating a fund of knowledge. What better place to begin the quest than in a library, for, in the final analysis, what is a college commencement, but the beginning of learning?

Sociology

Rocky O'Toole

PEGGY O'NEILL

"**D**RIFT WOOD" is the title of these papers, for they tell of the human drift in a Chicago settlement; of Rocky O'Toole and Marshall Field Yourell, and Desk Sergeant Graham and Salvatore Salario. But first in line is the story of Rocky O'Toole.

* * * * *

Miss Joyce, the resident of the Paulist Settlement House, looked up from her writing and nobbed a welcome to the young man who came through the swinging doors.

"It's this way, Miss Joyce," he explained his visit, "Tony Capone and I want to give a dance here. We—especially Tony—are supposed to be tough, unmannerly, dishonest. If you knew us—"

"I do know you," answered the resident. In her forty years she had met many Roccas, Tonys and Salvatores.

"We wanted it two weeks from tonight," said Rocky O'Toole.

"You may have the hall that night," she said—and afterward she thought she was unwise, for had not Father Mallon told her of Tony Capone? Tony Capone, who, despite Rocco O'Toole's restraining guidance, was rough, tough and lacking in manners?

She sat staring into space. Generally she improved each shining moment. Rocky was such a lovable young man, so handsome, well-spoken and mannerly. She had a warm spot in her heart for him. And if this Settlement House was for the Italian youth of Chicago's First Ward, why exclude Rocky and his followers, regardless of what they might be? Father Mallon had pointed out that a name like O'Toole could not possibly have come from Genoa. Still, he was Italian. Spoke it fluently, looked it, and acted it.

And Tony Capone! Younger than Rocky, filled with wisdom, and holding a clerkship in Farewells. "Yes, ma'am," Tony was fond of repeating, "I got my education in the Bnn School," which was his way of referring to

the Parental School, where Rocky—who had been a teacher there—developed him.

Miss Joyce made out the program for the bulletin board, filling in for Thursday night, the twenty-fourth: "Dance by the Life Savers. Chaperone, Roberta Joyce."

They had not asked her to chaperone their party. She felt her presence would keep peace and order. There might be fewer broken chairs and windows were she to mingle amongst them and dance—if they asked her.

Down from Johnstown, Wisconsin, the day of the dance came Joyce Regan, Miss Joyce's niece, to spend a week with her Aunt Roberta.

Of course, Miss Joyce brought her down to the dance hall and introduced her to Rocco O'Toole.

"Call me Rocky," he told her as they danced together the fifth time. "I like you."

Now even though Johnstown is but a village and well off the beaten track, it knows its duty in upbringing its youngsters, and Miss Regan continued to address him as Mr. O'Toole. She did more. She treated him impersonally. This made him furiously anxious to make her take more than passing notice.

He danced with her aunt, and kept the "Life Savers" within the bounds of law and order to such extent that there was no wreckage on the furniture or on the guests.

Next day he drove up to the Settlement House at noon. Miss Joyce was dismissing her Kindergarten. He asked her to lunch with him; he wanted to get her ideas on his organizing a Scout Troop. Bring her niece along.

They went. From now on it was easy to get the niece without the aunt. She prolonged her visit to a month, and spent most of her time with Rocky.

"I must send the child home," mused Miss Joyce. "She is only twenty *and if she should fall in love with Rocky!*" Which is exactly what Joyce Regan did.

"Aunt Bobby," she said that evening as she came in from a ball game with Rocky and stopped to change her clothes before going to the Trianon with him, "I am engaged to Rocky."

Aunt Roberta took the girl in her arms and kissed her warmly and said: "My dear, my dear, how wonderful!"

When Joyce left her Miss Joyce sat long at her desk marveling on this happiness that had come to the girl. It was wonderful. Rocco O'Toole had been fifteen when Miss Joyce came to the Paulist Settlement House almost eleven years back. A big lad for his age, handsome, somewhat lawless. Twice she had sponsored him from the South Clark Street Police Station when he had been taken with a crowd for disturbing the peace, at an Italian wedding, where noise is as essential as wine.

In these years she had seen the boy go far—to France when he was but eighteen. Returning, he taught in the Parental School.

"I want to teach there," he told Miss Joyce after he had been home a year and had attended both day and night classes, "to help the kids. They are not bad. They just got caught with the long arm of the law when they were having fun. If you had not taken me from Court when I was a kid, where would I be now?"

For two years he taught there and then came to live with his parents at Fourteenth and Wabash. He entered a broker's office, made good, drove a high-powered car, wore dinner suits, top hat and a raccoon coat.

Miss Joyce, who knew the boy through his struggling years, knew he was deserving of all he had; even deserving of the wife he was getting. The little girl who was taking him for better or worse. No! No! It could not be for worse. They would live in Chicago in the winter and probably at Fox Lake in the summer. Rockycrest would be their summer home. Rockycrest and—

"Miss Joyce, it's our night for the gym," spoke Salvatore Madia, head of the Torpedoes. "Coming down to see us practise?"

"Yes, Salvatore," said Miss Joyce. "I will be down directly."

With Scrip and Staff

WE had considerable difficulty in persuading the Princess that there was any practical sense in encouraging the work of the Association of the Holy Childhood. Though she always collects a band of small hands for her semi-annual candlestick-polishing bee, and really does manage to get results, the matter of foreign missions seems too large and remote an affair to be reached by these childish efforts. However, the appeal to the annual report of the Association provided the ammunition. Once she was converted, we realized that sooner or later every infant in the parish would have to assume a definite relation to the paper mite-box, and his or her prospects for the September get-ready-for-school boat-ride would be affected accordingly.

The life of the Association is shown by its growth. Comparing the total receipts for 1926, \$854,305.28, there is an excess of \$16,105.16 over those for 1925. The percentages of increase in the distributions made of this sum to different parts of the world are as follows: Europe, 8.34; Asia, 50.30; Africa, 19.83; North America, 1.85; South America, 16.17; Oceania, 45.90.

The contributions of these mite-boxes are a fair indication of the missionary zeal of different groups of Catholics. Ireland, which has none too much to spare at the present time, contributed \$21,600 out of the total sum, which is an increase of \$840 over last year. The Diocese of Pittsburgh alone led off royally with \$165,840, which is an increase over last year's contribution of \$6,900. Mexico, which last year contributed \$2,430, refused to be "down and out," and stood out still with \$873. And Oceania itself increased its contribution this year to \$4,280, which is an additional \$1,348 more than the preceding year.

HOWEVER, quite changing the topic, the Princess had her revenge by reminding me that Mrs. Sherwood recently said something in *AMERICA* which more or less took the ground from under the too complacent critics of the modern girl. "And when the *Sisters*," she

added, "who know the way girls really think, begin to tell the truth about all sorts of things, then it is time for some of our rusty gentlemen around here to polish something besides their shoes." What her allusion was I do not know, since no one was listening but Little Lum, who says he has no views on feminine culture, let alone on any kind of learning, but I noticed that she had been reading the words that were spoken by Sister Mary Dolores, of Santa Sabina, Strathfield, N. S. W., at the recent Catholic Education Conference of New South Wales. Says Sister Dolores, who is an M. A.:

It is time for us to realize that we must train girls for their own generation. It is time, too, be it whispered, for the men to teach their boys that the new woman must be accepted without comment and her possession of economic liberty granted without grudge. If a girl felt more comfortable with short hair, let her have it. There is no point of decency or morality involved. Let us keep our strictures for the essentials; let us show our pupils a reasonable ground for our exactions, and then our warnings will bear the fruit for which we pray. The customs and ways of the age should also be profitably discussed with senior girls.

How are we to prepare our girls for social life? It is our business to see that they develop an apostolic spirit founded on prayer and self-discipline. It is particularly our business to see that they have sufficient knowledge to make them confident in their apostolic efforts.

And to come nearer home, Sister Mary Aloysius Molloy, Ph.D., Dean of St. Teresa's College, Winona, Minn., in a recent interview remarked of the girl of 1927 that "with all her sophistication and her pose of worldly-wisdom, she is absolutely frank and, strange as it may seem, is more idealistic than her sister of earlier and more romantic days." As for the modern girl's attitude toward discipline, Dr. Molloy maintains that "deep, down deep in her heart she approves the discipline when it is administered without fear and she thrills to the inspiration."

Is this too optimistic? Well, it is a hypothesis worth working on.

THE terrible plight of the city of Vienna, the capital of Austria, due to the turmoil of the Communists, the modern "Turks," makes us hope that St. Dominic will come to the rescue of Austria with his intercession, as he came to her rescue four centuries ago, when the prayers of the great Dominican Pope, St. Pius V, were answered by the naval victory of Lepanto. For this very year marks the seven-hundredth jubilee of the Dominican Order in Vienna. To mark the occasion, Pope Pius XI has distinguished the Dominican Convent and parish church of St. Maria Rotunda with the title and privileges of a minor basilica. The present splendid building was built in 1631. The present Grand Penitentiary, Cardinal Frühwirth, was three times Prior of the Vienna convent previously to his election as Master-General of the Order.

THE heroic martyrdom of Fathers Vanara and Dugout, in Nankin, China, has been followed by countless other examples of heroism, among which was numbered the death for the Faith of the Chinese priest,

Father Hau on April 20. The words written by one of the missionaries to his Bishop show an heroic spirit:

Your Lordship, I wish to remain at my post and will not leave unless I receive a command from you. I have placed my mission district and my own person under the special patronage of St. Teresa of the Child Jesus, and, confiding in Divine Providence, will wait until the storm passes.

Our predecessors have left us a tradition . . . they have experienced severe trials, but they did not leave on that account. Our mission has a magnificent history, often an heroic one. If we have to add another page to it, we ought to begin writing it to-day. . . .

The letter sent to the Vicars Apostolic of China by the Apostolic Delegate, Mgr. Costantini, urges courage and prudence combined; but at the same time is full of optimism for the future, once the present crisis is past.

IN view of the work that is being done for the rehabilitation of the Holy Land, the following statistics concerning the Jesuit University of Beyrouth, in Syria, are of interest:

In the school year 1926-27 this well-known Jesuit University had no fewer than 1,258 pupils. Of these 464 attended the high school course and 794 the Seminary and the University College. The medical faculty had 220 students, the juristical 142 and the technical 43. There were also 59 students in the preparatory course.

The college numbered 190 boarders, besides 49 seminarians. Among the day pupils of the college there were 22 Maronite and 5 Melchite monks, also 11 Armenian seminarians. There were 632 Catholics among the College pupils as compared with 162 non-Catholics. The Jesuit Syrian mission has also elementary schools, in number 62 for boys and 85 for girls. The attendance of these is 3,020 boys and 5,154 girls.

THE PILGRIM.

THESE THINGS ARE QUICKLY GONE

There is so little time to watch
The black-plumed willow trees
Weirdly etched against the moon,
Like nuns upon their knees.
And these are quick and transient things;
The wind among the sheaves,
The quiet, melancholy sound
Of falling autumn leaves.

Laughter is but a little space
Between the sun and the sun.
And the music of the beating rain
Soon enough is done.
All the early violets,
And the wild springtime thunder;
The miracle of sudden birth,
Are but a fleeting wonder.

We have so little time to sit
And look up at the sky,
There'll be so many undreamt dreams
Before we have to die.
Oh hold us close to you, sweet earth,
Anoint our eyes with seeing,
That we may draw your loveliness
Into our very being!

WILLIAM BERRY.

Dramatics

The Summer Stage

ELIZABETH JORDAN

IN the intervals of trying out new plays for the August openings of the coming theatrical season, producers are casting a backward glance at the season just ended and are following a process they describe as "thinking it over." The phrase is optimistic, for theatrical producers rarely think. Their game is largely a gamble. They have "hunches" or "flashes," or they "take a chance." Their nearest approach to connected thought occurs during those interviews in which they order certain promising playwrights to produce new plays along the lines of established successes, not forgetting to duplicate the "big scenes" in the latter as nearly as they can without running into lawsuits. A certain amount of thought is required in this enterprise and it is my privilege to repeat here two interesting monologues showing how the ambitious producer proceeds.

"Now, there's that big hit of Ethel Barrymore's, 'The Constant Wife,'" said a leading producer to a promising playwright the other day. "At the end of the play she goes off for six weeks with another man, and her husband says he'll take her back when she comes home. That's great, but it don't go far enough. What the audience wants to know is how those six weeks pan out and what really happens after she gets back. Just start off your first act with the kind of a situation they throw away in that Barrymore play, and we've got something. See?"

The playwright saw, and early next winter audiences will possibly have a glimpse of what he saw.

A similar inspiration was furnished to another producer by Jane Cowl's success.

"That 'Road to Rome' was pretty good," he told his listening playwright, "but audiences don't want to be taken back into ancient history for their drama. What do they care about dead ducks like Hannibal? But take that situation in the tent, where she goes to him, you know, and put it in an up-to-date business office between a big capitalist and the wife of his biggest rival. See what I mean? She's come to save her husband. Get me? I ain't thought out the details, but make 'em snappy!"

Both playwrights are freely repeating these interviews, so this is no betrayal of confidence. But it is a side light on the way plays are sometimes made; and as they are usually unmade again during production it is not probable that there will be much likeness between the producer's first inspiration and the finished dramas.

It is also interesting to note in this connection that the growing editorial habit of "giving plots" to pet writers is extending to the theatrical world. In both editorial offices and producer's sanctums there is an increasing tendency to sit back in one's official chair, light a fat cigar, and reel off to some awe-struck writer "a plot I've had in my mind for years." The editor of one

important New York publication recently lost his job by over-indulgence in this habit; and at least two or three producers will lose much money through it this autumn.

The success of "The Barker" has underlined the previous success of "He Who Gets Slapped," and both have turned theatrical minds towards circus plays. We may therefore look for a few more circus plays next winter. The big success of "The Constant Wife," "The Road to Rome," "Her Cardboard Lover" and "The Play's the Thing," all of which are hold-over attractions from last winter, proves that New York does not really draw the line at anything—even though it makes the gesture of eliminating "Sex" and "The Captive." We may expect a heavy crop of "sex plays" with the coming season, and no doubt some of them will be rather worse than anything we have yet been offered. I may add that there are lines and situations in several of our current summer reviews which break all records for indecency.

The inside history of "The Ladder," another theatrical hold-over from last winter, is rather interesting. I have already given in these columns my impressions of that play, so I need merely add that it turns on the theme of reincarnation and that it has been running in New York since early last autumn. It was originally put on by Brock Pemberton, who made a gallant fight to keep it going despite an obvious lack of public interest. Then, the whispered story goes, a rich southerner, whose hobby is reincarnation, dropped into the theater one evening, quite by chance. He was deeply impressed by "The Ladder" and sought out Mr. Pemberton to tell him so. The producer shook a depressed head.

"It isn't going well," he admitted. "I'm afraid this will be its last week."

The southerner was pained.

"That won't do at all," he declared. "I've been wishing for a long time that some one would write a play on reincarnation. Now that we've got one, let's keep it. I'll take an interest."

That gave "The Ladder" a new lease of life. But the public continued apathetic and the play continued to lose money. Mr. Pemberton, who is a pretty good sport himself, finally grew weary of watching his dollars depart.

"Very well," said the southern partner, "I'll take it all over!"

He did, and he immediately instituted a spectacular campaign in which he offered big cash prizes every week for the most illuminating comments on the play. Now he has discontinued these but has cut prices and is producing "The Ladder" at reduced rates as a hot-weather attraction at the Cort Theater. He has the courage of his convictions, and it won't be his fault if by the end of the year New York playgoers are not interested in reincarnation.

I have hitherto ignored another hot-weather hang-over, billed as "The Squall" in which Blanche Yurka is holding the boards at the Forty-eighth Street Theater. This play, written by Jean Bart and produced by A. L. Jones and Morris Green, has its setting in southern Spain, in

whose wide open spaces, we take it, "men are men." All the men in this play fall in love with a Gypsy girl who has been given shelter by Dolores Mendez, a high-minded Spanish wife and mother. She takes the girl in as an act of charity, during a terrific storm; and the outer storm is a mere trifle compared to the chaos wrought by the Gypsy in this simple, happy home. Not only does Dolores' husband fall in love with the girl, but the grown son forgets his allegiance to the devoted maiden he is to marry, and succumbs to the Gypsy's fascination. Even the man servant, who is betrothed to the woman servant, falls a victim to the Gypsy's lure; and poor Dolores (Blanche Yurka) has the hard task of getting rid of the Gypsy and bringing the men to their senses.

It is when her life is in danger, as well as her happiness, that her husband and son raise their hands to save her. Then the Gypsy departs, leaving a squall-swept household behind her, at the end of a play which is strong in spots, raw in spots, unpleasant in spots, but rather interesting throughout. The most surprising thing about the drama, however, is that not once during its progress does Blanche Yurka "emote." In the old days, this excellent artist blurred her work by temperamental spasms of acting as violent as the storm in her present play. She has learned better.

In conclusion, and with fitting solemnity, I have to chronicle the passing of the excellent organization known as the New York Drama League. Its time for burial had come, and even the able and indefatigable Mrs. Arthur Murray Dodge, who took the presidency a year ago in a desperate effort to bring the League to life, could not do so. But she certainly gave it the most energetic *post mortem* ever conducted over a deceased organization.

REVIEWS

The Abilities of Man. By C SPEARMAN. New York: The Macmillan Company. \$4.50.

Tests and measurements loom big in modern psychological theory and practice. In view of the dubious value of certain tests and the danger and possible injustice involved in their premature or uncritical application in education and industry, to say nothing of their philosophical implications, we cannot but welcome such a careful study as Doctor Spearman has here presented. His previous contributions to the mathematics of the subject are well known. The present work is the product of more than twenty years of personal research combined with the findings of a large group of collaborators and students of the author at the University of London and elsewhere. Starting with a critical examination of theories now in the field, Doctor Spearman proceeds to establish and apply his own theory. His findings are of great moment in all kinds of mental testing, affording as they do at least a sounder basis for further progress than the pragmatic criteria of correlation with teachers' estimates and school marks so often appealed to in the past. In view of his evident effort to be fair to Scholasticism, it is to be regretted that he does not seem to grasp the full import of the scholastic teaching on the union of soul and body, or to realize its utility in combining his own theory of "physiological energy" with an adequate general theory of intellectual cognition.

C. I. D.

Selected Poems. By WALTER DE LA MARE, New York: Henry Holt and Company. \$2.00.

Good poets may assume enormous prerogatives. One of them is the right to issue a book of "selected poems" after they have established themselves in the hearts of verse-lovers. There is, of course, no element of initial surprise in this latest volume of Mr. De La Mare, as he has long since found his niche on the select shelf of poets who are worth while; and this by reason of the very poems found in this collection. Nevertheless a book of "selected poems" begets a certain piquant interest. It gives the poet's admirers a chance to see just what poems the author is most anxious to have remain as a permanent part of our literary gift to the next generation. There is a certain sense of enjoyment, too, in beholding well-loved and familiar verses swaddled in a new binding and adorned with new typography. And incidentally the poet has the right to dedicate them anew, and thereby pay off his debts of friendship. If we may, therefore, declare our enthusiasm for Walter De La Mare in a new phrase, we would say that for wistful melancholy and artistic disillusionment he has no equal in our day. And he is certain to be known a hundred years from now, which is praise presumptuous enough for any poet. Mr. De La Mare's poems are always on the borderland of a real spiritual significance. They never get beyond that point however. And it is very unfortunate, not for us, but for him, that they do not. "Dream poems" and "moon poems" make lovely reading for an idle hour; but they are very unsubstantial food for the spirit, and so we feel very unhappy to think that Mr. De La Mare has nothing stronger with which to fortify his approaching old age than an owl by the lake or the rustle of winds in the silver trees.

L. F.

The Fascist Dictatorship of Italy. Volume I. GAETANO SALVEMINI. New York: Henry Holt and Company.

The first volume of Professor Salvemini's critique of the Fascist dictatorship tells of its rise from the beginning of the post-war period to the amnesty of July 31, 1925. The author, well-known for his opposition to the Mussolini regime, denies flatly that Fascism had anything to do with saving Italy from the peril of collapse from economic disorganization in the period of 1919 to 1920. "The fundamental cause of the crisis must be sought in the economic after-effects of the war, and in the difficulties which accompanied the transition from war to peace." He likewise discounts the danger from Bolshevism, which he calls "nothing but an exasperating outbreak of uncoordinated restlessness among large sections of the Italian people, to which the worst elements of the ruling classes replied by an exhibition of cowardice out of all proportion to the actual danger." Mussolini's rise he attributes to a sense for the "psychological moment," and "a skilful use of the formulæ and symbolism invented by D'Annunzio at the time of the occupation of Fiume." "He was not the creator of the Fascist movement. He was the propagandist of the Fascist mysticism." The discussion of the Fascist State and its relation to public and national welfare is left to the forthcoming second volume. The first volume concentrates on the tale of violence, reprisals, assaults, and the devious story of the Matteotti murder. The narrative is amply documented. It moves in a terrific atmosphere of revolvers and machine-guns, and is told in the style of an accomplished historian. Compared with Don Sturzo, however, whose book on "Italy and Fascismo" was reviewed in a previous issue, Professor Salvemini is rather meager in his presentation of the constructive possibilities that the old Liberal regime had in store whereby to solve the problems and to save the unity of disintegrating post-war Italy. Nor does he inspire conviction by supplying anything, to correspond to his otherwise customary amount of generous documentary proof, for his wide assertions concerning the *Osservatore Romano* and the Jesuits. Of the former he remarks that it is "most favorably disposed to Fascism." With regard to the latter he gives the valuable information that in return for Mussolini's opposition to the Free-

masons "the Jesuits carry on all over the world a systematic unscrupulous propaganda in favor of Fascism." To substantiate such a charge of propaganda, "all over the world," "systematic" and "unscrupulous" into the bargain, might provide an interesting write-up for some hard-pressed journalist in dire want of copy.

J. L. F.

Eight O'Clock Chapel. By CORNELIUS HOWARD PATTON and WALTER TAYLOR FIELD. Boston: Houghton, Mifflin Company. \$3.50.

Guides, Philosophers and Friends. By CHARLES FRANKLIN THWING. New York: The Macmillan Company. \$3.50.

Here are two volumes that will interest schoolmen and those who like to philosophize about pedagogy and the history of education. The title to the former scarcely does justice to its content for while it suggests some handling of the much discussed compulsory-chapel problem Messrs. Patton and Field by no means confine themselves to so limited a scope. Their volume is rather a panorama of a cross-section of American college life in the 'eighties. Taking the leading New England colleges for men as they then were, though prescinding for obvious reasons from Catholic higher institutions of learning, their authors, after sketching the background in which the decade was set, reminisce on the undergraduate life of the day, its ideals, traditions and activities. The picture will be easily recognized as true to life by any of the "old boys" and many a whitening head will smile to live over again those college days of forty years ago. The religious, social, athletic and scholastic features of the colleges are all touched upon and though the authors are not given much to theorizing still passing reflections suggest much food for thought for the modern educator. Two of the best and most stimulating chapters of the volume have to do with the representative professors and executives of the day who somehow seem to have abounded. With rare exceptions, however, only the briefest accounts of them can be given. But this deficiency is supplied through Dr. Thwing's character studies and interpretations of the men, mostly college Presidents, who have shaped our educational policies not merely in the 'eighties but until more recently. There are twenty-two in the picture gallery, all personal friends of the author and he writes of them sympathetically and enthusiastically. Each represents an ideal in some phase of pedagogical life. They are men of vision, of inspiration, of culture; all progressives yet not one of them a radical. Those to whom the moulding of modern youth is entrusted will get light and courage from their lives.

W. I. L.

Re-Forging America. By LOTHROP STODDARD. New York: Charles Scribner's Sons. \$3.00.

"America must be kept American," was President Coolidge's terse reason for approval of the Johnson Immigration Act of 1924. For generations the American people were serenely oblivious of the evils which mass-immigration was causing. Within recent years some thoughtful minds of the country appreciated the urgent need of some drastic restriction of immigration. Mr. Stoddard's thesis, that America needs to be re-forged to a national unity of ideals, of culture, of industrial and civic life, may be true. Yet the author seems to be an alarmist in his presentation of the difficulties of the task. He reiterates his statements and conclusions like a man thoroughly obsessed with his idea, and makes thinly-veiled prophecies of the violent and unconstitutional measures which the native American stock will be forced to resort to if their racial supremacy is ever endangered by an alien people within the gates. Statistics are given to show that 55 per cent of our present population is of Anglo-Saxon descent, and more than 85 per cent of North European blood. Since 1890 the later "New Immigrant" element has brought into the country, some 14,000,000 people from Southern and Eastern Europe and Western

Asia, who are in great part alien to the basic principles of American life. They have formed the slums in our larger cities and industrial centers, have furnished the great proportion of our "Red" radicals, and have been a prime cause of labor troubles and unemployment. These are the elements which the present immigration law frankly aims to exclude from the country. The question of the religious belief of the majority of these peoples seems not to have been a pertinent consideration. Mr. Stoddard would solve the growing problem of the Mexican economic invasion of the Southwest by the extension of the immigration law to the peoples of the Western Hemisphere. As the most promising experiment for the solution of our color problem he proposes Bi-Racialism, a development of both races, colored and white, on parallel lines, with strict mutual social segregation, an equitable apportionment to the colored of public political offices, and opportunity for them to rise as high as their talents will take them on their side of the social line.

H. J. P.

BOOKS AND AUTHORS

Year Books and Lexicons.—"The New International Year Book," edited by Herbert Treadwell Wade, reaches its twenty-fifth year of age in the latest volume for the year 1926. (New York: Dodd, Mead). The Preface announces that "the aim has been to provide in the most convenient and acceptable form a chronicle of the more important phases of human activity, and for this purpose there has been employed not merely a grouping by departments but the alphabetical arrangement." The Year Book offers a sort of cross-section of the world's history for the space of one year. The League of Nations and the World Court, the political history of the Near East, France, Germany, Italy, etc., provide distinctive features of the past year. Commercial and industrial matters, literature, philosophy and the fine arts, science, medicine, surgery, exploration, legislation, are only a few of the interesting topics treated. The Catholic Church is treated by Mr. Thomas F. Meehan, of the Staff of AMERICA, who gives an interesting resume of the principal Catholic events of the past year.

The purpose of the compilers of "Pocket Oxford Dictionary: American Edition" (Oxford University Press: American Branch. \$2.00), is admirably attained. The book meets the needs of the ordinary reader. The proper selection of words, space, definitions and pronunciations show an amazing amount of industry. It is not a book for the student of etymology (the student is referred to the Great Oxford) but one can be reasonably certain of the authority of the Pocket Oxford. With certain words, such as "take," the authors have divided the meanings in a way that saves the eye a dreary waste of unrelieved words. One looks for such words as story, honor, jail, and finds them spelled in American fashion. An American, also, must have revised the definitions of some American slang words. The book is handy and not too bulky, but one wonders what kind of a pocket it can be slipped into.

Social Studies.—Modern legislation and women's new position in civil society have led Henry Wynans Jessup, under the title of "Law for Wives and Daughters" (Macmillan. \$2.50), to erect some warning signals or guide-posts in the labyrinthine ways of the law for the presumably less-protected sex. For most women, however, the volume is apt to be entangling rather than helpful. Certainly, it cannot dispense with the advice of trustworthy counsel in practical legal difficulties. Statutory variations also necessarily limit its reliability.

A drive to legalize birth-control teaching in England has brought out a number of brochures and pamphlets on the pros and cons of the problem. Chief of these from the Catholic viewpoint are a criticism by the Rev. Henry Davis, S.J., of a report by a committee appointed by the National Council of Public Morals in 1925, "Birth Control Ethics" (Benziger.

50c.), and a London C. T. S. pamphlet "Birth Control" by a Doctor and a Priest. Both treat the medical and ethical aspects of the problem and demonstrate, among other things, that when Catholicism opposes artificial birth control, it has philosophy and science as well as Revelation on its side.

The relation of religion to our educational program is one of the perennial social problems about which the Catholic laity cannot inform themselves too thoroughly. The Rev. F. J. Remler, C.M., is among the more recent contributors to the bibliography of the subject. "Perils of Godless Education" (International C. T. S.), is a cogent little pamphlet that exposes unsparingly some of the dangers that accompany attendance at secular and irreligious schools.—How the problem is met abroad is told briefly by Charles N. Lischka in another very informative pamphlet "Public Education and Catholic Education in England and Wales" (N. C. W. C. Bureau of Education).—The International C. T. S. has also reprinted an enlarged edition of "American Masonry and Catholic Education" by the Rev. Michael Kenny, S.J., which treats strikingly of this very important phase of the educational problem in this country.—Incidentally, explanatory of why Catholics oppose Masonry, the London C. T. S. has announced a new edition of the popular pamphlet of the Rev. Herbert Thurston, S.J., "Freemasonry."

Meditation Themes.—How to read the story of God's love in things round about, in the stars of heaven and the flowers of the field, in history and science, and, above all, in the Person and Passion of Christ, is told by the Rev. E. F. Garesché, S.J. in "Mirrors of God" (Milwaukee: Bruce Publishing Company. \$1.50). Its thoughtful chapters will serve the untutored in the art of meditation as an easy and pleasant introduction to habitual communion with God. Those already familiar with the methods of prayer that saints and ascetics propound will recognize a familiar way of reaching God that they have all dwelt upon, presented, however, in very modern and attractive form.

An anonymous translator has done a genuinely profitable work in presenting in the vernacular the series of meditation-points which the Rev. Raoul Plus, S.J., has prepared for young men under the title "Facing God" (Benziger. \$1.40). Just as holiness is not for monks only so neither is meditation for the cloister alone, and the ambitious youth who, though dwelling amid the distractions of the world, wants to draw near to God and sanctify himself can find no better aid to this than through mental prayer. "Facing God" shows how profitably such prayer may be made and offers an abundance of worthwhile things to think about. It is an excellent volume for men of college age.

"Eden's Fourfold River" and "The Amending of Life" are the latest numbers, 4 and 5, in the Extra Series of the Orchard Books (Benziger). The former (\$1.50), is an instruction on the contemplative life and prayer, originally composed at the beginning of the thirteenth century for the monks of Witham Charterhouse, Somerset, and now edited by a monk of Parkminster. The latter (\$1.25), is a modernized edition by A. P., of Richard Misyn's translation of Richard Rolle's Latin treatise "De Emendacione Vitae," first published in 1434. Both little tomes are rich in godly thoughts.

Mother Mary Loyola has already put the pious Faithful heavily in her debt. "With the Church. Part II: Ascension to Advent" (Kenedy), the latest of her volumes, makes her creditorship more outstanding. Written so that it will serve either for spiritual reading or for meditation, it gives one much to think about. Always clear and always entertaining, Mother Loyola writes solid, practical spirituality; the result of reading or meditating on what she has written is not mere emotional enthusiasm to do something for God nor just a quickened pulse or an extra heartbeat as we kneel in the chapel and tell Our Lord we love Him. "With the Church" deserves wide reading not only by priests and Religious, but by men and women of the world for whom it is finely suited.

High Winds. Dear Old Templeton. The Recollections of Roderic Fyfe. Alma. The Astounding Crime in Torrington Road. The Mortover Grange Affair.

The readers of "Mr. Tutt" will rub their eyes on reading Arthur Train's latest book, "High Winds" (Scribners. \$2.00). The story has none of the kindly innocence that marks "Mr. Tutt." Mr. Train has been swept away by "the high winds of human passion." He is strangely inconsistent, for he makes a strong case against divorce, but at the same time free love for the unmarried seems to be something worthy of admiration. The woman who is the ideal of the story is but a weak and fragile reed, one who could have been made worthy of her womanhood in the hands of a writer, who was not himself weak enough to bow before the "modern and fearless point of view of love and marriage." Mr. Train will do well to go back to his earlier and better point of view of love and marriage.

Cut from the same cloth, though less artistically done, is "Dear Old Templeton" by Alice Brown (Macmillan. \$2.50). There are nearly 500 pages in this book in which "Dear Old Templeton, a very imperfect hero," is the center of a merry-go-round of all kinds of complexes. What the author is really aiming at leaves one guessing even at the end of 482 pages, but one conclusion will force itself upon the thoughtful reader, that is, that future generations, if such books as this one may still be found, will wonder at the chaos that had seized upon the family life of an age that was supposed to be the golden age of a cultured nation.

It is certainly remarkable how John Oxenham with forty-two novels to his credit, to say nothing of twenty other diverse works, can turn out yet another tale, and what is more startling is that each new effort is as good if not better than those that went before. The latest work of this great novelist is entitled: "The Recollections of Roderic Fyfe" (Longmans. \$2.00). Briefly put it is the life story of a brother and sister, who grew up and eventually married, but what a wealth of interesting details are added! So intimate and "homey" is the narrative that we find ourselves members of the "Ring," and long to join the circle around the Cheviots' fire. The best of it is that there is little of the stark drama, even though there is a murder and a terrible accident hastily but vividly told. Instead one is treated to the ups and downs of those that cannot help but be loved and admired.

In this age of career-seeking women, it is quite unusual to read of a woman in whom the desire for the very opposite assumes the aspects of a monomania. In her new novel, "Alma" (Morrow. \$2.00), Margaret Fuller gives a powerful though at times exaggerated portrayal of a Danish cook to whom the dream of finding a mate to provide her with the peace and comfort of a home becomes a veritable obsession. In order to fulfill her desire, which Miss Fuller assures us is entirely devoid of the carnal, poor Alma suffers many keenly felt rebuffs, brought down upon herself by the ridiculously unnatural manner in which she "hunts down" her prospects. The heroine, however, finally realizes her dream, though in a somewhat modified form.

Charlie Haworth had few friends and apparently only one enemy. But when he became associated with a very questionable firm of promoters in his attempt to market one of his extraordinary inventions, the police had great difficulty in discovering who was responsible for his death. So does the reader of "The Astounding Crime on Torrington Road," by the actor and play-wright, William Gillette. (Harpers. \$2.00). This interest is well sustained, except in the earlier chapters and in the unfortunate "triangle," developed at great length, in which the author seems to find it necessary to involve the victim in order to complicate the motivation.

The explanation of the mysterious ending of Mr. John Wray-poole, a professional pedigree-searcher, during a visit to the flat of a Handel street typist is the task that J. S. Fletcher sets Inspector Wedgwood in "The Mortover Grange Affair" (Knopf. \$2.00). As usual suspicion falls in many quarters and the reconstruction of the crime and its final denouement make interesting light reading, albeit all the well-worn detective machinery that colors the familiar mystery story is introduced into the telling.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department.

A Fourth-of-July Celebration

To the Editor of AMERICA:

On the "Fourth" I was a visitor in your "wicked city"; and having some time to spare before the departure of my train; strolled down West Thirty-first Street and came to a very plain-looking Church, which I believe is in charge of the Franciscan Fathers. To my surprise I found it filled with people; Mass began at 12:15; there was congregational singing; quite a number received Holy Communion at this late hour; and finally Benediction of the Blessed Sacrament—and all this on the Fourth of July at noon in the "wicked city" of New York. It was truly inspiring, and astounding to a stranger. I understand this celebration takes place every day in the year at noon time. I do not know whether you care to publish this, but I simply want the Editor of AMERICA to know that a visitor from the West thinks the "wicked city" of New York is truly fortunate in having such daily Fourth-of-July Celebrations and I cherish the hope that some other cities not so wicked may follow suit.

Chicago.

A. V.

The Eastern Rites

To the Editor of AMERICA:

To one who, for the past few years, has derived great pleasure both mental and spiritual from the study of the liturgy, the article entitled "A New Light on the Old Church" was indeed a treat.

I thought it might be of assistance to those of your readers who are interested in the liturgical movement to know that the Benedictine Fathers of Collegeville, Minnesota, are now publishing a most instructive and inspiring magazine dedicated to the furtherance of this movement and called *Orate Fratres*.

I should be most grateful if Father LaFarge would give, through the pages of AMERICA, the location of churches in the City of New York following the Eastern Rite and also suggest such literature as would be of assistance to those who might care to extend their liturgical studies along these lines.

New York

SELMA M. UNSER.

[The Eastern Rite is followed in the Ruthenian Catholic Church of St. George, East Seventh Street, New York City. The books of Father Adrian Fortescue are helpful in this connection: "The Divine Liturgy of St. John Chrysostom" (35 cents); "The Orthodox Eastern Church" (\$3.75); "The Uniate Eastern Churches" (\$3.00); can be obtained from Benziger Brothers. Also: "Liturgies, Eastern and Western," by W. E. Brightman. Oxford. 1896. The original Greek of the Liturgy of St. John Chrysostom, arranged in attractive form with a French translation, by Dom Placidus de Meester, O.S.B., "La Divine Liturgie de N. P. St. Jean Chrysostome," may be obtained from Gabalda, Paris, 90, Rue Bonaparte (10 francs). *Orate Fratres* is a valuable guide for the American student of the liturgy. J. L. F.]

Married or Single?

To the Editor of AMERICA:

I was just reading Sheila Byrne's letter anent Father Feeney's article, "The Ladies Who Looked Like Nuns."

I have read the article and I have read three or four letters of the same nature as Sheila Byrne's. I always feel a little disappointed when I read such letters. They seem to imply that the final objective to be obtained by a woman is a husband. This is a pagan teaching that went out of date when Christ came to earth, but lately it is being resuscitated by atheistic philosophy. To give ear to these letters you would think that woman's one hope

of salvation was to obtain a husband: that Christ created them and put them on earth for a few years and if they got married they were saved; if they remained single they were lost. I realize that the home is a pivotal point of influence in the world but it is not the cornerstone by any means. It is some time since I read the "Lives of the Saints" but I don't recall any of them worrying whether they were married or single, nor do I remember reading or hearing of any of them teaching about it except St. Paul who says a life of single continency is preferable. Christ in the Gospel of St. Matthew teaches this is possible for anyone who wants it. Is it not just possible that Christ intended some people to remain single? There are trials of married life and trials of single life. What does it matter which kind we have to bear so long as we overcome them? This idea of worrying about whether you will die married or single is like worrying about what color of shroud you will be buried in, and it does about as much good.

Why should a woman let her thoughts stop at a husband?

The Catholic ideal is spiritual union with Christ.

Chicago.

JOHN C. DIGNAM.

To the Editor of AMERICA:

Believing that I had no convent vocation and anyhow conditions at home being such as to prevent the following of such a vocation, the question in my mind always was "To marry or not to marry? Which is the higher state?"

I thought that I received a clear, forcible, unmistakable answer in what I read of the vow of virginity and refusal to marry of certain saints, of the life of the Blessed Virgin, of the words of St. Paul, "Who giveth his daughter in marriage doeth well; who giveth her not doeth better. I say to the widows and to the unmarried, 'It is better for them if they so continue,' etc."

Unmarried life in the world is the state that I have chosen and I feel no misgivings about it. You can imagine what I think of the attitude of the world in general, among Catholics as well as non-Catholics, in regard to this question. This attitude is well expressed in your issue of June 25, as follows:

"Being hopelessly old-fashioned, mid-Victorian, and the rest, we feel happier when a girl goes to the cloister, or is joined in Christian marriage to the man of her choice, than when we hear of her electing a place in the economic or political field."

Such is the general idea. Then if by argument you succeed in bringing people to admit that unmarried life is a higher state, immediately they become alarmed for fear that the unmarried will spoil their high vocation by selfish motives—and instead of telling them, if there is no convent vocation, how to live an unselfish and single life, their advice is to choose the lower state—marriage.

I believe the trouble is that it is difficult even for religion to overcome old customs and traditions. Before the days of Christianity, "old maids" were thought very undesirable personages, if they were allowed to exist at all. It takes centuries to change such a long-established opinion. But I believe the time is rapidly approaching when the state of unmarried life in the world will receive its proper dignity.

Philadelphia.

A. R.

Catholic Literature in the Philippines

To the Editor of AMERICA:

A little more than three years ago Father John J. Monahan, S.J., inaugurated a campaign for the dissemination of Catholic literature among the Filipinos. That apostle of the Catholic press has since passed to the reward of all those who labor for the spread of God's Kingdom of Truth upon earth. Yet the work of indoctrinating the Catholic natives of the archipelago by means of printed pamphlets has not ceased. The following recent contribution merits special mention. A Catholic business man of Pittsburgh, Pa., conceived the idea of composing and publishing in tabloid form an explanation of the principal articles of our Catholic Faith. He entitled the booklet "Advertising the Catho-

lic Church" and with the help of Father Monahan placed 25,000 copies to spiritual advantage among the public school pupils of the Philippines. The pamphlets became exceedingly popular and a call was made for a Spanish edition. With the assistance of a Filipino Jesuit, now resident in America, the original was translated and 11,000 copies were shipped to the Bishops of the various dioceses for circulation among the Spanish speaking "principals." Letters of gratitude have been received from the different members of the hierarchy, including notes from Archbishop O'Doherty of Manila, Bishop McCloskey of Jaro and Bishop Clos, S.J., of Zamboanga.

Weston, Mass.

T. J. F.

Catholic Young Women Want Action

To the Editor of AMERICA:

To Sheila Byrne's comment in AMERICA for July 2, I would like to raise a further question. Won't some of our zealous clergy suggest specific activities, specific as to type, place, time and remuneration, in which Catholic young women may participate for the glory of God and the salvation of souls? The writer knows of several women, talented, very well educated, eager to work for the Church outside of the cloister, but they are unable to get in touch with this work that will enable them to exercise zeal and procure a livelihood. Surely, activities must exist, workers must be needed, but where are they? Any answer to this question will be gratefully received.

Chicago.

ANNA HOGAN.

Church Libraries

To the Editor of AMERICA:

In your issue of July 9, my attention was attracted by a letter by Ethel King on "Church Libraries."

By reason of an experience of nearly forty years with Catholic books, I am emboldened to make a few remarks on the subject. In this, as in almost every other line, experience is the best teacher.

Miss King speaks of Jewish girls going to and from their work, all reading books. What I see morning and evening in the cars going to and coming from work is Catholic girls from fifteen to twenty-two, also reading. But reading what? Books, that when not positively harmful are trash, pure and simple. Needless to say time thus spent is certainly wasted. They borrow these books from the numerous lending libraries about the city, conducted almost entirely by non-Catholics. They have no guidance whatever in the selection of titles, and generally do not seek it. The result may be imagined when we consider that perhaps eighty per cent of the fiction published today is literally rubbish, and nothing less. I am unwilling to think that these young readers in general knowingly select bad books, but many times they are certainly unfortunate in their choice.

And now as to church libraries. The writer remembers, when a boy, in the basement of his parish church such a library existed. A goodly array of books housed in imposing black walnut, glass-doored cases occupied almost the entire rear wall of the basement. Each book was carefully covered with black library paper, evidently the handiwork of the good nuns in the near-by convent. But the sad part of it is, these cases were never opened and the books never used. The material was there, but the energy to utilize it was missing. No one was interested. It is easy after all to point out abuses, but not so easy to suggest remedies for them. It appears to me that directors of young women's sodalities and like organizations are in the best position to accomplish good results along these lines. It will, of course, be necessary for such directors to keep abreast with the times in regard to current literature. This may easily be done by following the book reviews in our Catholic periodicals. Time thus spent, it seems to me, will bring manifold returns. Is it not worth trying?

Boston.

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